

The image shows the front cover of a book. The cover is decorated with a vibrant marbled paper pattern. The pattern consists of large, irregular, cell-like shapes in shades of blue, green, and yellow, set against a background of red and orange. These shapes have a speckled, organic texture. In the center of the cover is a rectangular black label with a thin gold border. The text on the label is in gold capital letters.

TWO ANCIENT MANUSCRIPTS

GRABE

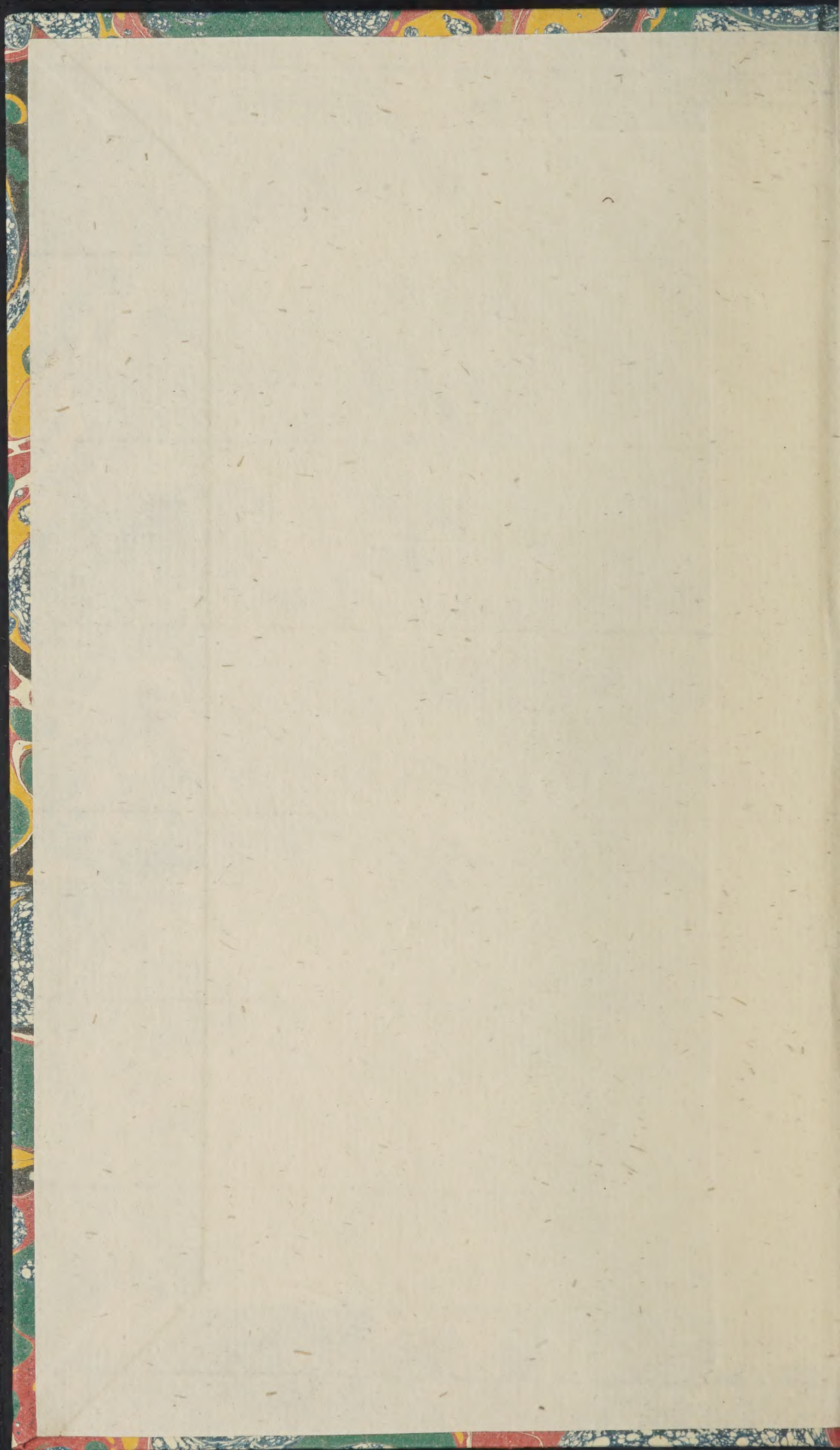
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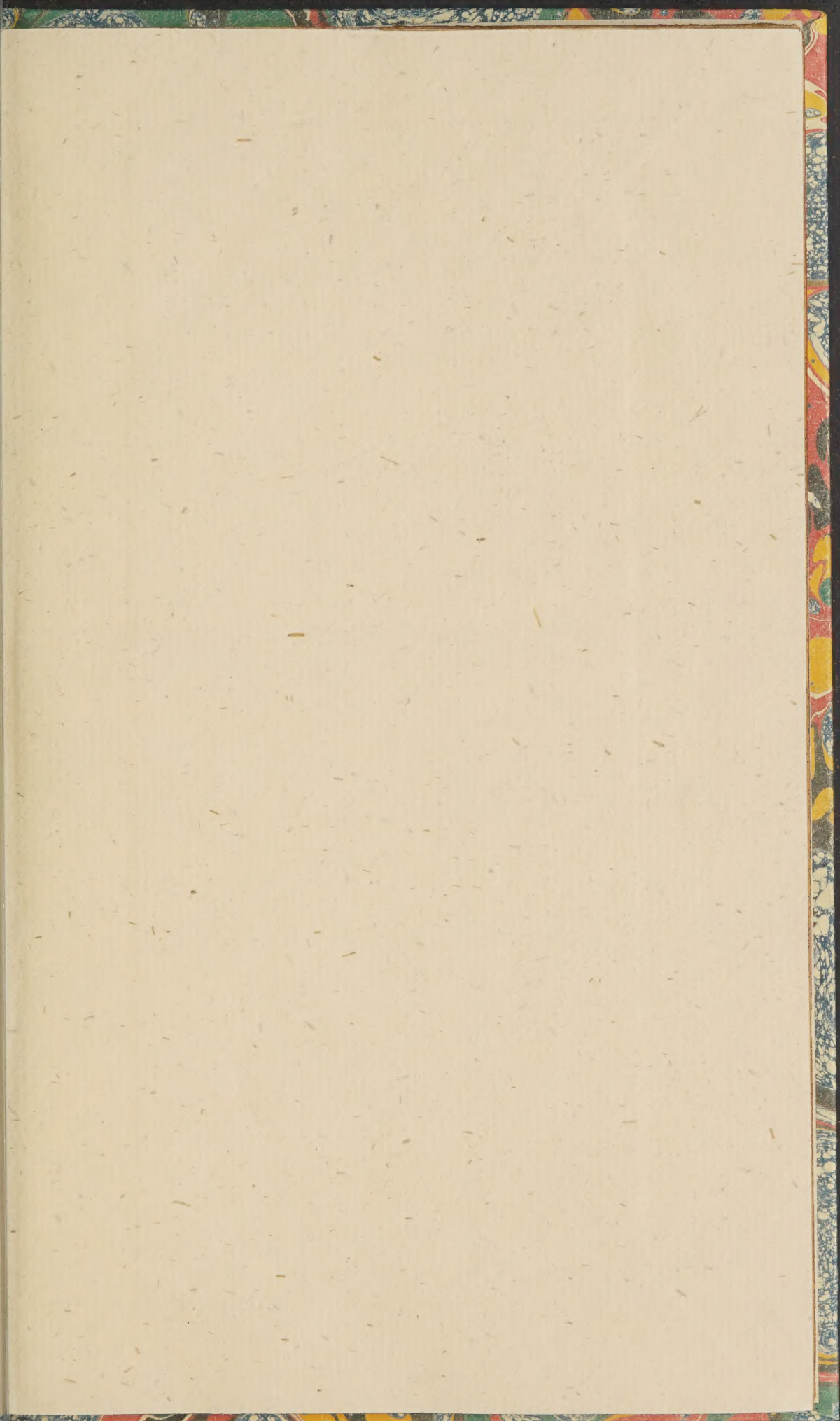


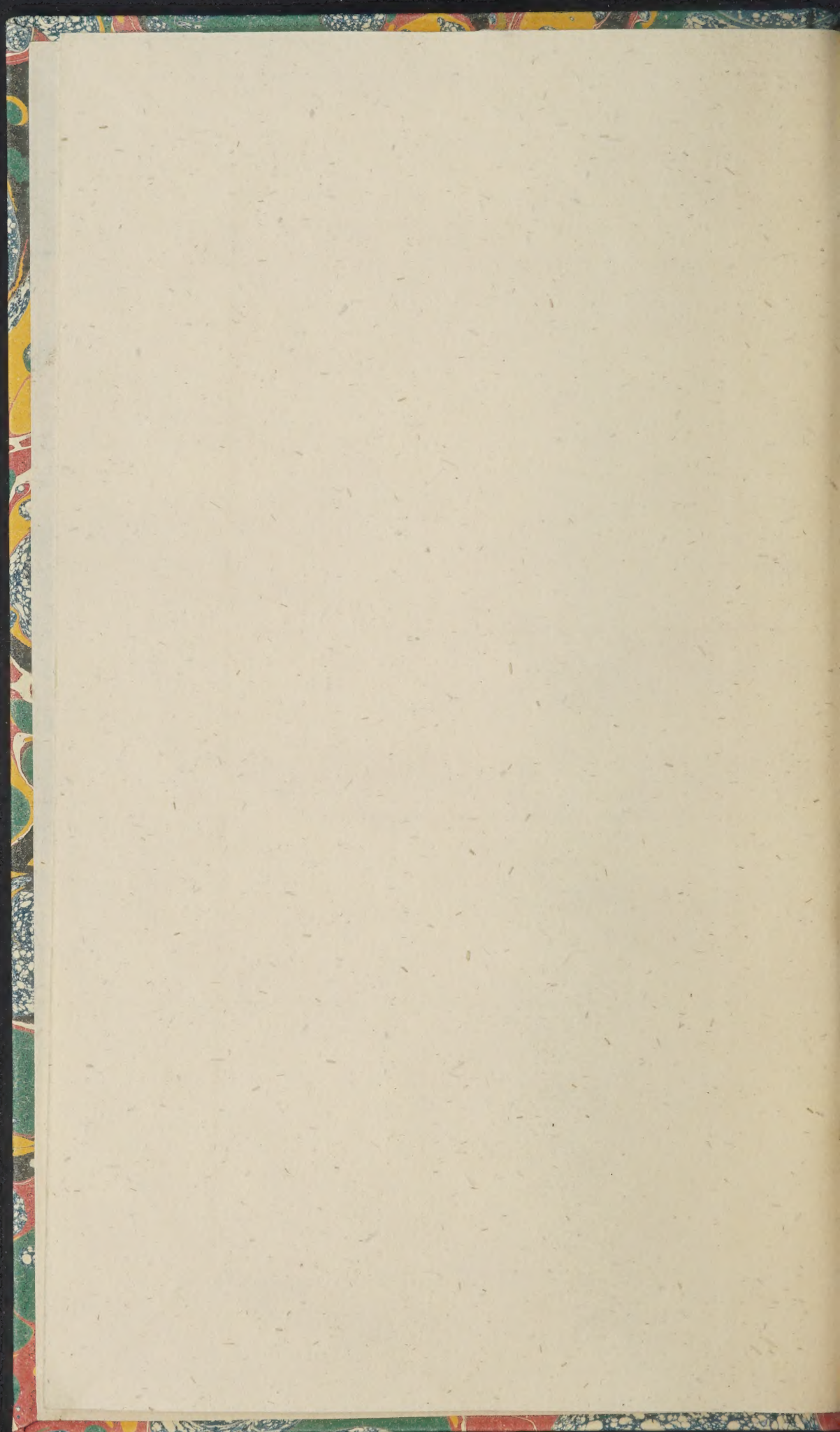


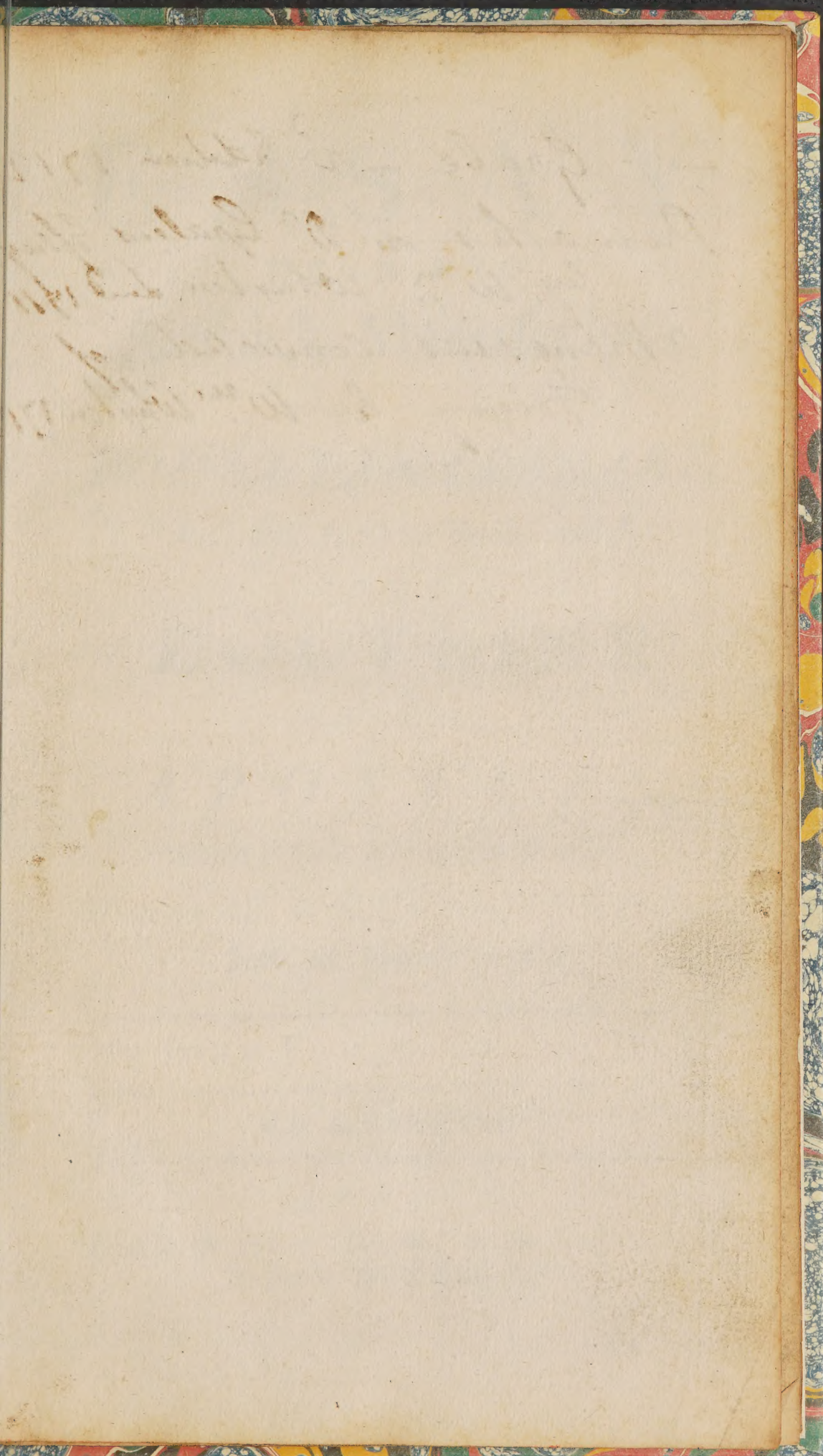












— Grabe — 2^d Edition 1712.

Remarks on D^r Grabe's Essay
by W^m Whiston Lond 1711

Athenasius convicted of
Forgery by W^m Whiston 1712

AN
E S S A Y
UPON TWO
Arabick Manuscripts
OF THE
BODLEYAN LIBRARY,
And that Ancient Book, call'd,
THE
DOCTRINE
OF THE
A P O S T L E S,

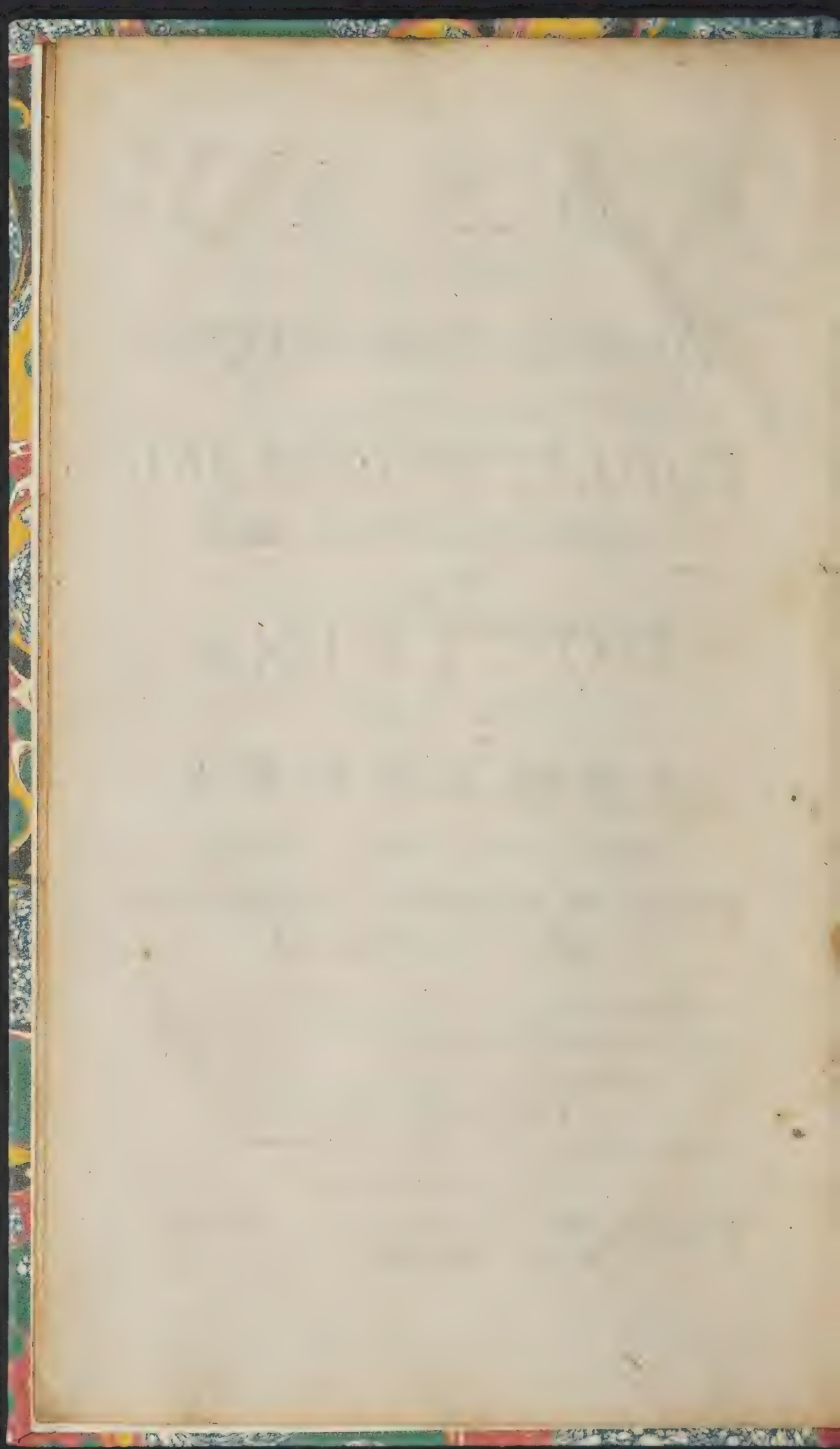
Which is said to be extant in them;
*Wherein Mr. WHISTON's Mistakes about
both are plainly prov'd*

By JOHN ERNEST GRABE, D. D.

The Second Edition.

L O N D O N,

Printed for Henry Clements, at the Half-Moon in
St. Paul's Church Yard. 1712.



To the Right Reverend Father in God,
WILLIAM,
LORD BISHOP of
WORCESTER.

MY LORD,

WHEN I first had the Honour to wait upon Your Lordship, I was receiv'd not as a Stranger, but as a familiar Friend ; Nay, your Lordship was pleased to embrace me, as a Father doth a Son ; and has afterwards in many Respects been so very kind, so indulgent, and so gracious to me, that I always thought, and ever shall think my self highly obliged to your Lordship, even as a Son to a Father. But it has been my Misfortune, that I never yet had an Opportunity, to shew publickly my most humble Duty to your Lordship, in such a Manner as I would, and to give a solemn Token of my hearty Thankfulness for the many and singular Favours bestow'd upon me.

Wherefore I now lay hold of this Occasion, and presume to dedicate even this

The DEDICATION.

finall Treatise, (being the first, which I do publish in the *English* Tongue for the Service of the Church) to your Lordship, who was the first of all the Bishops of this Church, that shew'd me real Kindnesses; altho' I have receiv'd since not a few from others also of that Apostolical Order. And this Treatise ought the rather to be inscribed to your Lordship, because in preparing the same I have had the Assistance of one, upon whom also your Lordship has laid the greatest Obligations imaginable; not only by receiving and maintaining him in your Family for some Years, but also by contributing largely to his present Settlement in the University of *Oxford*.

Moreover, considering the Subject of this Essay, and the Person against whom it is written, I know not to whom I might better offer the same, than to your Lordship; who is the best Judge of the Matter in hand, and who have your self first written to, and against the same Person upon the same Subject. For that single Man (and he a Presbyter only of the Church of *England*) has not only been so bold as to cast down, as far as lies in his Power, the

Foun-

The DEDICATION.

Foundations of many Generations, and to call in Question, yea indeed flatly to deny, and reject, what according to his own Confession has been received among the Fundamental Articles of the Creed, and set Forms of Publick Worship, above these thousand Years in all *Christian* Churches over the whole World, and what, according to the Opinion of so many very learned Men, has been the very Faith and Religion once deliver'd in the Beginning of Christianity to the Saints, and ever since retain'd by all, except such as concerning Faith have made Shipwrack; but he has also been so presumptuous, as to begin to lay new Foundations, and to offer to the Church such Scriptures of the New Testament, as he pretends to have been either villainously decry'd, or unhappily lost for many Ages; reckoning among the former the *Clementine Constitutions*, and among the latter the *Doctrine of the Apostles*.

Now I can easily imagin, that when Your Lordship heard first of these daring Attempts, You were ready to break out, with the old Apostolical Bishop St. *Polycarp*, into that usual Saying of His upon such Occasi-

ons :

The DEDICATION.

ons: O good God, to what Times hast thou reserved me *. And accordingly Your Lordship has, as a truly Christian Bishop, shewn Your self sensibly affected with, and heartily griev'd at the bold Proceedings of the said Presbyter, altho' he be not properly under Your own Jurisdiction; and Your Lordship has even in the Declension of Life, when Rest should have been your Portion, taken great Pains some time ago to reclaim him, from what He then design'd to do, and is now doing with all speed, namely printing His Heterodox Scheme and Collection, with the Arguments for them, under the specious Title of *Primitive Christianity Revived*. Particularly Your Lordship has in Your last very learned Letter above two Years ago, written largely against the Composition of the eight Books of the *Clementine Constitutions*; which this Defender of rejected, and Restorer of lost Scriptures endeavours to set up as the most Sacred Standard of Christianity, equal in their Authority to the four Gospels themselves, and superiour

* Irenæus in his Letter to Florinus writes of St. Polycarp: Καὶ τὸ ἑνὶνδεσ εἰπὼν· ὃ καλὲ θεῶ, εἰς οὓς με καίρες τέλει γνηκας.

The DEDICATION.

in Authority to the Epistles of single Apostles *, those *Constitutions* being supposed by Him to be written by all the Twelve Holy Apostles together, and dictated to St. Clement their Secretary. And as Your Lordship has in the said excellent Letter solidly confuted that extravagant Fancy about the *Constitutions*; so have I in this Essay shewn, how much he has been mistaken in His pretended Discovery of that lost Book, entitled, *The Doctrine of the Apostles*, which He has also stiled *a Sacred Book of the New Testament*; and have (as I perswade my self) plainly prov'd upon Him three gross Errors that he has committed in this one Point.

I hope therefore that this Treatise will not be unacceptable to Your Lordship, and that the Weightiness of the Matter, which immediately concerns the very Foundation of our Faith and Religion, namely the Canon of the Holy Scriptures, which is to be preserv'd from all Addition, will compensate for the Smallness of the Book, which I have made bold to dedicate to Your Lordship's great Name, and to offer to Your most worthy Hands. Be pleased then, my good

* See Mr. Whiston's Historical Preface, pag. 85, 86.

Lord,

The DEDICATION.

Lord, to accept this small Token of my most humble Respects and hearty Thanks for the many Favours shew'd unto me, and to pardon not only my Presumption in making so slender a Present to Your Lordship, but also any Errors or Faults, that I may be found guilty of in any Part of this Book, and which I shall be very ready to mend and retract, upon the least Notice, given me thereof.

I will trespass no farther upon Your Lordship's Patience, by enlarging on this Subject; and therefore I conclude with this hearty Wish: That Almighty God, before whom a hundred, yea a thousand Years are but as a Day, would yet preserve your Lordship's precious Life, and prolong even the very late Days of Your old Age; that as Your Lordship has seen an unhappy Opening of a strange Scene, with no small Trouble and Sorrow, so Your Lordship may also live to see a happy closing of it, to your great Comfort and Joy. I shall always remain

My Lord,

Your Lordship's

most obedient Son and

most humble Servant

JOHN ERNEST GRABE.

The PREFACE

To the READER.

§. I. *A*ltho' I am not inclin'd to enter into Controversy with particular Persons; yet I have written this Essay against Mr. Whiston, as for two Reasons in relation to him, mention'd §. 3. of this Treatise, so for two others, concerning my self and my own Affairs. First, I have been necessitated, to publish at last something against him, about the Doctrine or Constitutions of the Apostles; because he has not only in private Discourses, but also in publick Writings, plainly intimated, and made several People, unacquainted with me, believe, that I am nearly of his Mind about the Constitutions of the Apostles*, written by St. Clemens, and that I own in general the genuine Truth and Apostolical Antiquity of this Collection†; not to mention several other Expressions of this Kind up and down in his Books lately publish'd. Which as I utterly deny, so I thought it necessary after so long, and perhaps too long a Silence, to let the World know by a publick Writing of my own, that my Opinion of the Apostolical Constitutions is quite different from, yea opposite to Mr. Whiston's Sentiments about them. And this will be clearly enough perceiv'd by any one, who reads over this Essay upon the Arabick Doctrine of the Apostles. For in this I have prov'd, that the said Doctrine consisting of the first six Books of the Clementine Constitutions, is not the same with that ancient

* See Mr. Whiston's Reply to Dr. Allix's Remarks, pag. 8.

† See Mr. Whiston's Hist. Preface p. 54. which also the Reader is refer'd to by the Author of the Political State of Great Britain for the Month of June 1711. p. 512.

small Book, call'd the Doctrine of the Apostles or the Constitutions of them; and that as it is very doubtful, whether even the latter was a genuine Piece, so it is most certain, that the former with its pompous Preface, upon which Mr. Whiston lays so great a Stress, is a counterfeited and grossly falsified Writing, and by no means to be call'd by, or publish'd under the Title of a Sacred Book of the New Testament. However, I might have come off at an easier and cheaper Rate, by publishing only a single Sheet, setting forth three or four Theses concerning the eight Books of the Clementine Constitutions, with a short and general Mention of the Arguments for my Opinion; but without a large Deduction or particular Proof of them. For altho' this would not have fully satisfied the Reader, especially such as might not be much conversant in Ecclesiastical History, that my Assertions are right; yet it would sufficiently have shewn, that they widely differ'd from those of Mr. Whiston's. And one such Sheet might have been written by me in one or two Weeks; whereas I have spent partly upon the Preparation for, partly upon the writing and printing of this Essay ten or twelve Weeks; the Perusal of the two Arabick Manuscripts of the Didascalia, as also of divers others relating to it, having taken up a great deal of Time.

§. 2. *Why have I then done this? and why have I not rather proceeded to the Edition of the two remaining Parts of the Septuagint? This indeed I would have done with all my Heart; and I had not only this last Quarter of a Year, which I have been at Oxford, but some Months before begun to print the Remainder of the Septuagint according to the Alexandrian Manuscript, having finish'd the copying out the same, and the collating of my Copy with the said Manuscript in the Summer of 1710. and having afterwards from August till November printed my Treatise, De Vitiis Sept. Interpretum, &c. which I had promised to the Publick. But if I should plainly tell, why I have not*
done

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*done so, and make distinctly known the several concurring Causes of this unhappy Delay in the Edition of the Septuagint, it would indeed answer the Reflections, which have already been made upon me for it by some unthinking People, and perhaps prevent those which will be made, when they see this Essay coming forth; but because this would on the contrary reflect upon others, altho' not named, I will be content to have declared in general, that the second Reason of publishing now this Essay against Mr. Whiston concerning the Doctrine of the Apostles, and meddling with this Controversie, is because I am at a stop in my other Work, and have not been able as yet, first to perfect the Copy of the Historical and Prophetical Books of the Old Testament, especially of the former, by buying the Collations, or getting the Use of some Manuscripts beyond Sea, with the most valuable Marks of the Origenian Asterisks and Obelisks, and then to give them to the Press, and at last to the Publick, without such incredibly great Trouble, Charge, and Inconveniencies, as I have undergone in the Edition of the two Parts, publish'd already; which I care not to think, much less to speak of. One thing more I must add, before I go further; namely, that if any man should doubt of my having copied out the Old Testament from, and exactly collated my Copy with the Alexandrian Manuscript, I cannot only produce for a Witness a very honest London-Clergyman, who has read over to me for a competent Satisfaction my Copy, whilst I narrowly inspected the Alexandrian Manuscript it self; but I have also to shew two written Testimonies in this Matter, which I took on purpose last Year; one of an eminent Professor of Divinity, excellently skill'd in the Greek Language *, and another of a Gentleman † famous for his accurately reading, and carefully perusing, both Greek and Latin Manuscripts, and who has likewise given his publick Testimony to the two Printed Parts of the Septuagint.*

† Dr. Potter. † Mr. Wanley.

§. 3. *Having thus given a short Account of the Reason or Motives, which have made me at present publish this Essay upon the Arabick Didascalia or Doctrine of the Apostles, as it is said by Mr. Whiston to be extant in two Bodlejan Manuscripts at Oxford, which I have distinctly spoke of, §. 1. of this Essay, I come next to mention the Assistance, which I have had from a good Friend in the Perusal of these two Bodlejan Books, written in the Arabick Language, of which I knew a little some Years ago, but have now quite forgotten the same. My Friend and Helper in this Business has been the Reverend Mr. Gagnier, who about ten Years ago came over to the Church of England from that of France, and doth at present teach the Hebrew Tongue in the University of Oxford, being maintain'd and encouraged thereunto by His Grace my Lord Arch-Bishop of Canterbury, My Lords Bishops of Worcester, Salisbury, and others, as also by several Heads and Colleges of the said University. For the said Mr. Gagnier, being very well skill'd in most of the Oriental Languages, was appointed last Year by my Lord Arch-Bishop of York, to assist me in the Perusal of the Arabick Manuscripts in the Bodlejan Library, relating to the Clementine Constitutions; of which His Grace had engaged me to write a Treatise against Mr. Whiston's false Opinion concerning them: and accordingly, after I came last May to Oxford, to search in the said Library all the Oriental Books, which contain any Constitutions or Canons of the Apostles, to see what Light they might afford me in this Matter, He did very diligently read and interpret to me all that might be serviceable to me in any of them, but especially the Arabick Didascalia; contain'd in the aforementioned two Manuscript; for which chiefly I went thither, hoping to find the said Didascalia, to be really that which Mr. Whiston so positively had affirmed it to be, namely that ancient Writing, which went under the Name of the Doctrine of the Apostles, and to be thereby enabled*

to

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to shew, how much the same was interpolated and alter'd in the first six Books of the Clementine Constitutions. And altho' I quickly perceiv'd this Assertion of Mr. Whiston's to be false, when I consider'd the Bulk of the Arabick Didascalia, concluding from thence, that it could not be that ancient small Book, call'd the Doctrine of the Apostles, which consisted but of 200 Sticks or Commas, of which I have spoken §. 14. of this Essay; yet being desirous to know, what then this Arabick Doctrine was, I resolv'd to employ my Self and my Friend for several Days together in this Enquiry; in which how I proceeded, and succeeded in finding out Mr. Whiston's Mistake about the said Didascalia, I am going now to tell.

§. 4. When the aforementioned Gentleman at my Request had interpreted to me the first four or five Chapters of the Arabick Doctrine of the Apostles, I found them verbatim agree with the 1st and 2d Books of the Clementine Constitutions, and thereupon suspected presently the whole Book to be nothing else but an Arabick Translation of them. However I began to be doubtful of this, when I observ'd the first Chapter of the said Didascalia to begin from the Middle of the fourth Chapter of the first Book of the Constitutions; so that what goeth before, seem'd to be wanting and left out. But this Doubt was soon remov'd, after I desir'd Mr. Gagnier to interpret to me the Prologue, which followeth after the Preface to this Arabick Doctrine of the Apostles, (published by Mr. Whiston in his first Reply to Dr. Allix's Remarks upon his Book, pag. 25, and 26.) and perceiv'd by the Interpretation, that the said Prologue contain'd not only the short Proœmium of the Clementine Constitutions, but also the first three Chapters with the Beginning of the fourth. Wherefore I went on to compare the Arabick Text with the Greek, and found them exactly corresponding, and going together in Order one with the other, to the End of the second Book of the Constitutions; except that now and then

I met

I met with a various Reading, or design'd Alteration, made by the Arabick Interpreter. But I was startled again, when I observ'd, that the fourth Book of the Constitutions immediately follow'd the second, without a Word of the third, as also that some Chapters of the fourth Book were left out in their proper Place. However thinking that those Chapters with the whole third Book might perhaps be transposed, and follow afterwards, I resolv'd to run even through the whole, to see if I did not guess right, and to get a compleat Knowledge of the Arabick Didascalia from the Beginning to the End. And when I had done this, I found it even so as I thought, and that none of the Chapters of the first five Books of the Clementine Constitutions were wanting, altho' they are strangely transposed; but that in the sixth Book only one great Chasm appear'd, of which I have given an Account §. 10. of this Essay; and that five or six Chapters were added in this Arabick Copy, of which nothing occurs in the Greek; so that abating these new Chapters, of which I have given the Titles §. 9. in my Table, and excepting the said Chasm, the Arabick Didascalia prov'd to be nothing else but a Translation of the first six entire Books of the Clementine Constitutions.

§. 5. Having found Matters standing thus, I confess freely, that I was perfectly amazed, and did not know what to think of Mr. Whiston. I could not so much as fancy or imagine, that He knew what I had now learned, namely that the Arabick Didascalia was but a Translation of the Greek Constitutions: for then he would not have call'd it in general a lost Book, nor would he further have the same asserted to be the Doctrine of the Apostles, which He takes to be different from the Constitutions; nor would He have promised to print an English Version of the said Didascalia in the same Volume with the English Version of the Constitutions; because no Man in his Senses would print in one Volume twice the same Book in the same Language. I did there-

therefore suppose Him to be ignorant of this Didascalia's being the very first six Books of the Clementine Constitutions. But then I was put again to a hard Dilemma concerning Mr. Whiston; for should I think Him to have read over the Arabick Didascalia or not? I could not think the former, because if He had once read, or heard read in English the Interpretation of that Book, he would immediately have perceived the same, which I did; being, to be sure, as well acquainted with the Clementine Constitutions as I am. For altho' in former Times I have read the said Constitutions more than Mr. Whiston, and consider'd and written publickly of them, even before He had look'd into them, * (who notwithstanding this, allows me now to know but little of this Matter) yet He must needs have of late read them as much, if not more, than I have done, and consequently must have been as able and ready, as I was, to remember, at the Interpretation of each Chapter of the Didascalia, whether and where the same was to be found in the six former Books of the Constitutions. And on the other hand it was as hard to think, that Mr. Whiston should not have once at least read over, or heard interpreted to Him the said Arabick Didascalia, when he had promised to publish an English Version of the same, as of a Sacred Book of the New Testament, and genuine Writing of the Holy Apostles. For surely common Prudence and Piety would not suffer a Man to make a Promise of, or venture upon, Printing a Book as a Sacred one, and part of the Holy Scriptures, before He had read it well over, and consider'd all that is in it; lest, if it should not prove to be worthy of the Name and Authority of the Holy Apostles, he should prostitute that sacred Name and Authority to the Scoffs and Derision of Infidels. And yet after a little Enquiry I found this to be Mr. Whiston's

* See his Historical Preface, pag. 13.

Case. For I was told by such, as saw and observ'd Him, when He was last Year at Oxford, in the Publick Library, that He spent there but a little Time, and very few Hours only about the two Manuscripts of the Arabick Didascalia. Nay when the Reverend Mr. Ockley himself came lately down to Oxford, (which was shortly before I upon some urgent Occasion was forced to leave that Place, just the Day after the last Sheet of this Essay was begun to be composed) and I ask'd Him, whether He last September read or explain'd in English to Mr. Whiston by Word of Mouth the whole or the greatest part of the said Didascalia: He utterly deny'd it, and said that he had interpreted, besides the Titles of the Chapters, only here and there a Passage, which Mr. Whiston desired an Account of. Mr. Ockley seem'd also not very well pleas'd, that Mr. Whiston had publish'd the English Translation of the Preface to that Didascalia, which at the very pressing Instance of Mr. Whiston he sent Him last Year for his private Use, not that he should print it, before Mr. Ockley had revised it, and amended what he might have overlook'd, or not so exactly translated in the great Haste he was then in. Whence the Reader is not to wonder, if in this Essay he should find the Translation of the said Preface somewhat different from that publish'd by Mr. Whiston. But this by the by.

§. 6. Thus then Mr. Whiston is found apparently guilty of so great a Rashness, as can hardly be parallel'd, by promising to publish a Sacred Writing or Book of the New Testament, which yet he never read once over; and he will appear likewise plainly convicted in this Essay of Four gross Mistakes or Errors in one Point: First, by calling that a lost Book, which has been extant these 150 Years every where; Secondly, by taking that Book to be the ancient $\Delta\iota\delta\alpha\chi\eta$ or Doctrine of the Apostles, which by all Circumstances recorded of the said $\Delta\iota\delta\alpha\chi\eta$, must needs
be

be quite different from it; Thirdly, by not only taking the Book call'd The Doctrine of the Apostles, to be undoubtedly a Sacred Book of the New Testament, of which yet all the Authors, who have mention'd the same, have spoken very doubtfully, and most of them very slightly; but mistaking moreover, Fourthly, the counterfeited or grossly interpolated Doctrine of the Apostles, and its Preface written in their Name, for their genuine Work; whereas the same carries in almost every Line or Comma evident Marks of Spuriousness, and in one Place directly contradicts the Book it self. I take therefore this Opportunity from this Instance of so many Mistakes about one thing, to admonish Mr. Whiston, as a Christian, and to beseech him by the Meekness and Gentleness of Christ, that he will for the future think and act more soberly and discreetly in Matters of so great Consequence, as the setting up, and offering to the Church, a Book as a Sacred one, or Canonical, which has hitherto not been receiv'd as such; and that likewise by his said Errors, which have been clearly demonstrated, he will learn to be less positive in his other Assertions, but especially in such as are opposite to all the Christian Churches, not only of this Time, but of many foregoing Ages, yea even of the very next two after that of the Holy Apostles. Indeed I do not blame Mr. Whiston for having freely and yet modestly enough in some of his Writings declared Himself against some Abuses or Defects of particular Churches and Christians, in these latter Times, either Roman-Catholicks or Protestants, or both; where he has evidently on His side not only the Consent of many other Christian Nations in our Days, but also of the ancient Church over all the World, besides the plain Testimonies of Scripture; as in the three Cases, mention'd in his Advice for the Study of Divinity, Pag. 287. namely Baptism by bare Sprinkling, and the not mixing Water with the Wine in the Cup of the Lord's Supper; as

also the eating of Blood and Things strangled; of which, and the like, any Christian Divine may, nay ought to speak or write his Mind freely, as Occasion offers, or Necessity requires. But to oppose himself against, and to exalt himself above, the Judgment of all the modern, and most of the ancient Churches, and of numerous general Councils, which have been assembled out of several Parts of the World, and have without any Force or Compulsion agreed in one Mind; and to do this with the greatest Air of Assurance, and Heat of Zeal, breaking out into foul Language and virulent Words, as Mr. Whiston has done hitherto, is so heinous a Crime, and so provoking not only to Man, but also to God himself, that I dread the Consequences of it. And therefore at the End of this Preface I earnestly pray to God the Father of Mercies, to grant to Mr. Whiston the Spirit of true Humility, Meekness, and Sobriety, that having less Heat and more Light, He may see what false Steps he has made hitherto, and how far he is gone out of the Way of Truth; lest he should lose at last himself and others, so as never to be found or recover'd again. Almighty God keep Him and my Self with all well meaning Christians from so great a Misery and Perdition, for Jesus Christ's sake; by whom to the Father, and to whom with the Father, and the eternal Spirit, be all due Honour and Glory, Adoration and Thanksgiving, now and for evermore. Amen.

A N
E S S A Y

UPON THE

Doctrin of the Apostles,

As it is said to be extant in Two Arabick Manuscripts of the Bodlejan Library; wherein Mr. Whiston's Mistakes about the same are plainly proved.

§. I. **M**R. Whiston in the Historical Preface to His *Primitive Christianity revived*, having given all along an Account of His Discoveries, as He frequently, and sometimes thrice in one Page * calls them, informs at last the Reader of a very great one, which He thinks, He made in September last here in Oxford. His Words are these pag. 115. *I discovered also, what I look upon as really inestimable, two distinct Arabick MSS. of that ancient sacred Book of our Religion, call'd the Doctrine of the Apostles; which -- has been lost in the West for all these latter Ages. He hath not named there distinctly those Manuscripts; yet I certainly know, that He speaks of the two, extant in the Bodlejan Library among those of the Right Reverend Dr. Robert Huntington,*

* See pag. 81, 85, 86, &c.

which are put in the printed Catalogue of the Manuscripts under the general Number of 5830 and 5850. and among *Huntington's* 84 and 104. but according to the Order, in which the *Huntingtonian* Books are now placed, stand marked with Numb. 31. and 451. For in both these among other Tracts is inserted the *Doctrine of the Apostles*; which in the latter, being in the Form of a great Quarto-Book, hath this following Inscription in Miniature: *نبدني دعون الله تعالى بكتب كتاب الدسقلية وهو التعليع الذي وضعه الاباء الرسل الاثني عشر وبولس الرسول ويعقوب اخوا الرب اسقف يروشلم وهو* *We begin with the Help of the most high God to transcribe the Book of Dascalia, (instead of Didascalia) which is the Doctrine delivered by the Fathers, the twelve Apostles, and Paul the Apostle, and James Brother of the Lord, Bishop of Jerusalem, consisting of thirty-nine Chapters.* And altho' the other Manuscript in small Folio, Num. 31. has not this full Title, but is only in general inscribed: *الدسقلية: The Doctrine*; yet the Preface, which is in this as well as in the other Manuscript, shews sufficiently, that the Author would have the said Treatise thought to be a Writing or Work of the twelve Holy Apostles, met together with St. Paul and St. James the Bishop of Jerusalem in that holy City.

§. 2. To this, Mr. *Whiston* has been very ready to give Credit, and would fain have others believe the same, and receive this Book

as Sacred and Apostolical. For which End He has promised in the Proposals for printing by Subscription His Collection, entituled, *Primitive Christianity revived*, in four Volumes, to add in the *second*, to the eight Books of *Clement's Apostolical Constitutions*, (which He intends to print in *Greek and English*,) an *English Translation* also from the *Arabick* of the said *Doctrines of the Apostles*; which, saith He there, *appears to be a sacred Book of the New Testament, long lost to the Christian Church*. Which Words, even whilst I transcribe them, put me in Mind of the *Sarcasm* of *Tertullian* upon *Marcion*, (who pretended to restore not only the true Faith, but also the true Copy of the Gospel) in His first Book against *Marcion*, chap. 20. *O Christe patientissime Domine, qui tot annis interventionem prædicationis tuæ sustinuisti, donec scilicet tibi Marcion subveniret. O Christ thou long-forbearing Lord, who so many Years has suffer'd the Subversion of thy Doctrine, 'till at last Marcion came to thy Help*. Furthermore Mr. *Whiston* hath been so fond of His Discovery of this lost Book of the Holy Scriptures, (as he thinks it to be) that He has published already after His *Reply to Dr. Allix's Remarks upon some Places of His Books* pag. 25. an *English Translation* of the *Preface* to it, with two *Notes*, added pag. 27. altho' the same, yea the very Beginning of it, might have afforded him sufficient Grounds, if not to reject, yet at least strongly to suspect this Book, either as quite spurious, or grossly interpolated; as will appear afterwards.

§. 3. Now

§. 3. Now indeed I did not think at first, to take Notice of this *Mistake* of Mr. *Whiston*, till I should publish a Treatise concerning the eight Books of *Clement's Apostolical Constitutions*, by which the Falsity of His Opinion about them will plainly appear; for there I would by Way of a *Confectarium* have shewn, how much likewise He is mistaken about the aforesaid *Arabick Doctrine*. But two Reasons have alter'd my Design, namely a good one κατ' ἀνθρώπων, or according to Mr. *Whiston's* Mind, and another, which is a true one. As for the former, in the aformention'd Reply to Dr. *Allix's* Remarks, among five Reasons, why He thought, I would hardly write against His Opinion concerning the *Apostolical Constitutions*; this is the third, p. 8. Dr. *Grabe* has not, I believe, promised to answer the *Doctrine of the Apostles*, or its Preface, found by me in *Arabick* at Oxford; nor do I believe, He can do it. Yet till that is done, 'tis perfectly impossible to do the other. If then it be so, (altho' I think it not to be so) I must first answer the *Arabick Doctrine of the Apostles*; that is, if I take Mr. *Whiston's* Phrase right, I must first shew, that the *Arabick Doctrine of the Apostles* and its Preface is either not a genuine Writing at all, or a grossly interpolated and falsified one; which He believes I cannot do, but, I hope, will find Himself quickly mistaken, or others at least will see it. However the true Reason, why I write against the *Arabick Didascalia or Doctrine*, consisting of 39 Chapters, so soon, and sooner than against the

the 8 Greek Books of the *Apostolical Constitutions*, is, 'because I would not only out of Charity to Mr. *Whiston*, especially in His present Circumstances, prevent an unnecessary, and yet no small Charge, which He will be at in getting the former translated into *English*, and sending upon that Errand a Gentleman to *Oxford* to none or very little Purpose; but I would also fain by this Opportunity make Him, if possible, or at least others very sensible, how much too forward and overhasty He is in making Discoveries and publishing Assertions, even about Points of the highest Consequence, before he hath thoroughly examin'd, and duly weigh'd them; yea even before He knoweth, or can know exactly, what or whereof He affirms.

§.4. We have seen, how Mr. *Whiston* hath told the World of His Discovery of what He look'd upon as really inestimable, namely of that ancient sacred Book of our Religion, called the *Doctrine of the Apostles*, which has been lost in the West for all these latter Ages; and how He hath promised to publish that Sacred Book of the New Testament, as a Part of His primitive Christianity revived. Now surely any one would suppose, and no Body can think otherwise, but that Mr. *Whiston*, before He made such solemn Profession and Promise, had very diligently perused this *Arabick Doctrin*e twice or thrice all over from the Beginning to the End, and well consider'd, whether it was the same with that ancient Book, call'd the *Doctrin*e of the *Apostles*,
which

which is mention'd by some Fathers; and if it was, whether it could bear that high Title of a *Sacred Book of the New Testament*, and how He would answer to the Arguments, which made the Ecclesiastical Writers speak doubtfully of it, who yet liv'd much nearer to the Times of the Apostles than we, and had at least more outward Light and plainer Ways to know, what was an Apostolical Writing, than any one now can pretend to. Has then Mr. *Whiston* done this? no truly; nor has it as yet been possible for Him, to do it. Yea I must tell the World, which is now in Expectation of a new Sacred Book of the Apostles, what is more strange, and very surprizing. Namely who would think or imagine, that Mr. *Whiston* neither had then, when He promis'd to publish that inestimable Writing, nor has now to this very Day so much as once read it entirely over, and consequently doth not so much as know all that is in the Book, which He has promised to offer to the Church as a Sacred one of the New Testament, and how bad some Parts of it may be.

§. 5. I know every Body, who reads this, will be startled at what I have said, and hardly believe, that Mr. *Whiston* should overshoot himself so strangely: and yet it is certainly so. For He Himself understands not the *Arabick* Tongue, in which we have this *Didascalia* or *Doctrine* extant in the aforesaid Manuscripts of the *Bodlejan* Library; nor has His and my Friend, the Reverend Mr. *Ockly*, who is very well

well skill'd in that Language, had yet Leisure to come to *Oxford*, and to make this Translation for Mr. *Whiston*; and therefore 'tis impossible, that the latter should hitherto have read over and consider'd the aforesaid *Arabick Doctrine*. He might indeed learn by the Help of the former, when they were together last *September* for some Days in this Place, that many Passages in it agreed with the Words of *Clement* in the first six Books of His Apostolical Constitutions; and that is all, what either that Gentleman, or any Body else could tell, after having read and interpreted the said *Doctrine* only in some, nay in many Places. And upon this Information Mr. *Whiston* calls the same in his Reply to Dr. *Allix's* Remarks, p. 10. and 27. an *Extract from the Constitutions*; namely from the first six Books, as He explains Himself in the last Place. But supposing it to be so, (altho' it will appear by and by, to be otherwise) how could He be sure, that among the many Things taken out of the *Constitutions*, some others might not be foisted in, or added to them quite contrary to, or different from the true Doctrine of the Apostles? or why might not even some Parts of the *Constitutions* have been designedly alter'd, and transform'd into another, and perhaps heterodox Sense by some Heretick, to give Credit to His Opinion by the Name of the Holy Apostles, or by some other ignorant Person, who had not a due Regard to their Sacred Authority? Of this and the like Mr. *Whiston* could have no Knowledge or

C. Certainty,

Certainty, before He had got the whole Book translated, and read it well over, and compar'd it carefully with the Constitutions. And yet before He has done so, He promiseth at a Venture, to publish an *English* Translation of it, as of an Apostolical Writing, and so runneth the Risque of imposing upon the Christian World a false or falsified Piece, as a sacred Book of the New Testament.

§. 6. But Mr. *Whiston* will perhaps say in His Defence, or others, (who will hardly believe it possible, that one should promise to publish a Book, and that as a Part of the New Testament, before He has read it once over, and knoweth all what is in it) will think in His Favour, that altho' Mr. *Ockly* has not yet made, or given in Writing to Mr. *Whiston* the *English* Translation of the *Arabick Doctrine*; yet that when they were both together here at *Oxford*, they not only consulted the said Manuscripts in many Places, but that the former did interpret to the latter by Word of Mouth the whole Book in Order from the Beginning to the End; and that from thence Mr. *Whiston* clearly perceiv'd this *Arabick* Book to be the same with that, which was of old call'd the *Doctrine of the Apostles*, and mention'd by the ancient Fathers; as also, that the Reasons, which made them doubt of its being a genuine Work of the Holy Apostles, were vain and invalid, and thereupon He had resolv'd and promis'd to publish the same as such. To this I answer, first, That I am well assur'd by several Circum-

Circumstances and by what I have heard, that this has not been done; and if it had been done, Mr. *Whiston* must needs have thereby perceiv'd, and well known, what the *Arabick Doctrine* properly was. And then I am very confident, He would never have promis'd to print an *English* Version of it together with the *Clementin* Constitutions in *Greek* and *English*, unless He had been resolv'd at the same time, to print fifteen or perhaps more Sheets twice over again in the same Language, and in the same Collection, yea in the same Volume of it, and would besides the exposing Himself by this, have taken upon him a needless Trouble, and put his Subscribers to a double Expence. The latter of which, I know, he would not be guilty of, even by the aforementioned Proposals; in which he alloweth a Shilling to every Subscriber, who has bought the *Historical Preface* of His Collection, (which he thought necessary to publish beforehand) for this Reason, *that the Buyer may not pay twice for the same thing.* Now that the Buyer must of Necessity pay doubly for the same thing, if Mr. *Whiston* prints the *English* Version of the *Doctrine* and of the *Constitutions of the Apostles* in one Volume, will plainly appear by and by. Secondly, supposing Mr. *Whiston* had by the Assistance of Mr. *Ockly* once read or run quite over the *Arabick Doctrine* in that very short Time, while they were here together, surely the former must be exceedingly quicksighted, and not only be able to look very far, but to observe also a great deal at

the same Time, if by one cursory Reading He could both perceive, that it was the very same with that ancient Book, entituled the *Doctrine of the Apostles*; and also penetrate through all the Difficulties, which not only the *unlearned and unhappy Athanasius*, (according to Mr. *Whiston's* Judgment in his Essay upon the Epistles of *Ignatius*, p. 44.) but also the confessedly learned and great Historian *Eusebius*, and many more, did so struggle with, that they durst not receive it for a genuin Apostolical Work, or put it in the Catalogue of the Canonical and undoubted Books of the New Testament; of which hereafter in its due Place.

§. 7. But how shortsighted Mr. *Whiston* has been in this Matter, and how strangely He is mistaken about the said *Arabick Doctrine*, I am going now to prove; and that at a very proper Time. For according to Mr. *Whiston's* Proposals the World was to see in the second Volume of his Collection by Midsummer-Day this new Light of the *Apostolical Doctrine*; which according to his Opinion had lain so long in the Dark, before He discover'd it. But since He hath been hinder'd hitherto from publishing his Collection, I will with his Leave prevent Him, and at this Time, which is just three Days before Midsummer*, take this false Light from under the Bushel, and set it in a true Light, or rather extinguish it, by shewing plainly, that the often-mention'd *Arabick Doctrine* is not a sacred Book of the New Testament, long

* The 21st of June I began to write this Essay.

lost to the Christian Church in these Western Parts, as Mr. *Whiston* hath asserted; but that it is a grossly interpolated Apocryphal Writing, printed already 150 Years ago, and ever since perused by many thousand Western Christians, altho' rejected by most of the Learned, not only Protestants, but Roman-Catholicks too. And this I intend to do under these three Heads, and in the following Order:

First, I will make it plainly appear, that this *Arabick Doctrine*, except the Preface, and five or six Leaves, is not an Extract from the six Books of the *Clementine Constitutions*, but the very first five entire Books of them, and Part of the sixth; (which by what Accident it came to be left out, I shall also give an Account of;) and that therefore Mr. *Whiston* has been greatly mistaken in esteeming it as a lost Book, and made a vain Promise to publish it as such, together with the said Constitutions, when it is the very same with these, altho' the Order of some Parts be transposed.

Secondly, I shall shew, that this *Arabick Doctrine* is not the same with that ancient Book, call'd the *Doctrine of the Apostles*; but that, altho' the latter has been the Foundation of the former, yet it has been so much alter'd, and so many Things have been added to it, as have made it a quite different and a much larger Book.

Thirdly,

Thirdly, I will prove from the very Preface of this Book and the last Chapters, that it is not an Apostolical Writing, and ought not to be call'd a Sacred Book of the New Testament, nor to be publish'd as such.

Indeed among the Rules of a right Method this Direction is given, first to shew what a Thing is not, and afterwards, what it is; because the former is generally easier to be understood. But considering that in this particular Point the Case is alter'd, and it is on the contrary easier to shew, even to such, as cannot reason, but only read, what the *Arabick Doctrine* is, namely the aforesaid part of the *Clementine Constitutions*, I choose to begin with that Article.

§. 8. Now that I may prove this by an ocular Demonstration, I will set down, as it were in a Table, on the one side the Number and Title of each Chapter of this *Arabick Doctrine*, translated into *English*, and over against it the parallel Place or the Book and Chapter of *Clement's Apostolical Constitutions*, where the same is word for word to be found; adding sometimes upon Occasion the Number of the Page in *Monf. le Clerk's* Edition of the Apostolical Fathers: And where the Order of the latter is chang'd in the former, so that there seemeth to be a Chasm or an Omission of some Part of the *Constitutions*, (which made perhaps *Mr. Whiston* think, that the *Arabick Doctrine* is an *Extract*
out

out of these) I'll direct the Reader immediately to that Chapter of the said *Doctrine*, into which it is transpos'd, and misplac'd. Moreover since Mr. *Vansleben* in his curious History of the Church of *Alexandria*, Part 5. Ch. 1. §. 4. and out of Him Mr. *Ludolph* in his learned Comment upon His *Æthiopick* History, pag. 334. and 335. have given the same Titles of thirty eight Chapters of this counterfeited *Doctrine of the Apostles* (which the *Æthiopick* Church has receiv'd from her Mother-Church of *Alexandria*) but after the eleventh Chapter in a different Order; I will from the twelfth Chapter begin to add to the Number of the *Arabick* Copy that of the *Æthiopick* in a Parenthesis; by which it will appear, that in the *Arabick Doctrine* the third Book of the Apostolical Constitutions is chiefly misplac'd, but in the *Æthiopick* Copy the fourth Book, besides some other Transpositions, in which both these agree.

§. 9. After the Preface then of the *Arabick Doctrine*, publish'd in *English* by Mr. *Whiston* in the above-mention'd Place, (which why it is not prefix'd before the eight Books of the *Constitutions*, I shall tell afterwards) followeth as it were another.

Preface of the *Doctrine of the Apostles.*

Which is Of *Clemens* Apost. *Constitut.* Preface and Book I. Chap. 1, 2, 3, and 4. to the Words pag. 203. *ἵνα ὁμιλῶντες ἐν ᾧ ἄσιν.*

Chap. 1. That it becometh the rich, to keep and read the Holy Scriptures.

The rest of the 4th Ch. to the End of the 7th. Chap.

Chap. 2. Of Women, that they ought to be subject to their Husbands, and to go abroad with Modesty.

Chap. 3. Concerning Bishops, Priests and Deacons.

Chap. 4. That the Bishop ought to receive the Penitents willingly (or kindly)

Chap. 5. That none is to be excommunicated, till He is certainly found guilty after a strict Enquiry (or Examination)

Ch. 6. Of the Laymen, that they ought to give Offerings to the Church according to their Ability.

Ch. 7. Concerning Deacons, that they ought to shew themselves obedient to their Bishop in every thing, which he requireth; and that they ought to do nothing without His Leave in His Diocess.

Chap. 8. That the Bishop ought to examine every thing with Justice and according to Truth.

Chap. 8, 9, and 10. or the last of the first Book.

Book II. *Chap. 1.* unto the end of the 14th.

Ch. 15. unto these Words of the 21st Chap. near the End, pag. 230. ὡσαύτως καὶ ὁ μαλακὸς ἀφορμίδεις ὑπὸ τῆς Ἐπισκόπου.

Chap. 21. from the next following Words, unto the End of the Quotation out of the Book of Numbers, pag. 238. not very far from the End of the 25th Ch. of the Constitutions.

The Remainder of the 25th Ch. unto these Words in the Middle of the 30th, καὶ ὡσαύτως ὑπὸ χρεως ὑὸς τοῦ πατρὸς ἡμετέρου καὶ πᾶς ἀγαθόν ἐπισκόπου.

The next following Words of the 30th Chap. unto the End of the first Period of the 37th Ch. or the Words of the Apostle, 1 Corinth. 6. τίς ὃς καὶ ἀφ' ἑαυτοῦ δὲ κρίνεται δίκαιον;

The immediately following Paragraph of the 37th Ch. till after the Middle of Ch. 53^d. pag. 258. or the Words of David, 2 Psalm

*Psalm. 7. εἰ ἀνταπέδοκα
τοῖς ἀνταποδοῦσίν μοι κακὰ.*

Chap. 9. That the Christians ought always to forgive one another, and not to misconstrue the Actions of others, or think ill of them in their Hearts.

Chap. 10. That Bishops ought to be peaceable, merciful, forgiving Injuries, and that they ought to receive the Penitents. Which if they do not, they are not to be call'd Bishops, but Adversaries.

Chap. 11. That it doth not become Christians, to frequent the Congregations or Meetings of the Heathens.

Chap. 12. (Æthiop. 31.) Concerning Orphans.

Chap. 13. (Æthiop. 32.) That the Bishops ought to take upon themselves the Care of Orphans.

Chap. 14. (Æthiop. 33.) That the Bishops ought to be cautious, and to learn, from whom they may receive Oblations, and from whom they ought not to receive them.

The Remainder of Ch. 53. unto the Middle of Chap. 54. or these Words:
*καὶ περὶ πάντων ἐπιδεύου
τὸ θεῖον εἰρήνην.*

The next following Words of Chap. 54. to the End of Chap. 61.

Chap. 62. to the End of Chap. 63. or the last of the II^d Book.

Note, The III^d Book Ch. 1. &c. see over against the 19th Chapter of this Arabick Doctrine till the 23^d.

Book IV. Chap. 1.

Chap. 2, 3, 4.

Note, The following 5th Chap. of the Constitutions is the 24th of the Arabick Doctrine.

Chap. 6. and 7.

Cb. 15. (Æthiop. 34.)
That the Collections of Money ought to be receiv'd (by the Bishop) with Discretion, (or Distinction of the Persons from whom He receives.)

Cb. 16. (Æthiop. 35.)
That Servants ought to obey their Masters with all Chearfulness, altho' they are Infidels or Heathens.

Cb. 17. (Æthiop. 36.)
That all Mankind shall rise again, both good and bad.

Cb. 18. (Æthiop. 37.)
That every one ought to keep and celebrate the Festival Days in Spiritual Mirth.

Cb. 19. (Æthiop. 12.)
Concerning Widows and Virgins.

This beginneth from those Words near the End of the 8th Ch. Δοκιμασαι εν γένεσθε τ τοις των, to the End of Chap. 10.

Note, The first Part of the 8th Chap. which is but short, seemeth to be a later Interpolation of the Constitution; and is likewise left out by Anastasius in the Quotation of this Place.

Chap. 12. and 13.

Note, Chap. 11. and 14. with which the IVth Book endeth, are the 25th and 26th Chapters of the Arabick Doctrine.

Book Vth, Chap. 7. near the Beginning, at these Words, p. 305. μερ 3 τ τ νερον αναστασως, to the End of the Chapter.

Note, The first 6 Chapters and the Beginning of the 7th make up the 27th Chapter of the Arabick Doctrine.

Chap. 13, 14, 15, and 16.

Note, the 8th, 9th, 10th, 11th, and 12th Chapters are the 28th, 29th, and 30th Chapters of the said Doctrine.

Book III. Ch. 1. to the End of the 8th, although some Periods of the 5th, 6th, and almost the whole 7th

7th Chapter is left out; so that the Arabick Translator's Copy seemeth to have been somewhat imperfect or maim'd in this Place.

Ch. 20. (*Æthiop.* 13.) That Women ought not to baptize.

Chap. 9.

Ch. 21. (*Æthiop.* 14.) That Laymen ought not to do the Office of a Priest (or Clergyman.)

Chap. 10 and 11.

Chap. 22. (*Æthiop.* 15.) Concerning Widows, which go much about (from Place to Place.)

The last Paragraph of the 14th Ch. and the 15th to the Middle, or to these Words, *ὑπὲρ κληρικῶν* [*ὑπὲρ παρθένων, ὑπὲρ χηρῶν,*] *ὑπὲρ λαϊκῶν*. those which are hook'd in, being left out in the Arabick Copy.

Note, This 22d Ch. occurs again in, and is Part of the 34th Chapter, as appears from the Note over against this.

Note, The 12 Ch. (except the first Period) the 13, 14, 15, &c. to the End of the Book, is the 34th Ch. of the Arabick Doctrine.

Ch. 23. (*Æthiop.* 16.) Of Bishops. This treats of their Fasts after their Consecration, consisting only of one Page; but is repeated and enlarged in the 38th Chapter.

Of this I find nothing in the Constitutions; and the same is put in here very oddly in the Middle of the Doctrine, concerning Widows and Orphans,

Ch. 24. (*Æthiop.* 17.) That Widows and Orphans ought thankfully to accept of what is given them.

BOOK IV. Ch. 5.

Note, The foregoing 4 Chapters and the 5 following, are the 12th and following Ch. of the Arab. Doctr.

D 2 Ch.

Ch. 25. (*Æthiop.* 18.)
That it becomes Parents
to teach their Children.

Ch. 26. (*Æthiop.* 19.)
Of Virgins.

Chap. 27. (*Æthiop.*
20.) Concerning Martyrs,
which are punish'd by
(*publick*) Judgment, and
put to several Torments;
[as also of the Feasts, and
Easter.]

Note, *In this Chapter
is said nothing of the Pas-
chal, or any other Feast;
and yet this last Part of
the Title in the Arabick,
book'd in, is the whole In-
scription of the Chapter in
the Æthiopick.*

Ch. 28. (*Æthiop.* 21.)
Of Martyrs.

Ch. 29. (*Æthiop.* 22.)
That Christians ought to
abstain from scandalous
Actions, & profane Words,
and (*other*) Sins, whilst
they are assembled in the
Church.

Chap. 30. (*Æthiop.* 23.)
That no Body ought to
swear by the Names of
Idols, (*false Gods*) or De-
vils, nor make Mention
of their Names.

Ch. 31. (*Æthiop.* 24.)
That we Christians ought
to take Care of Easter-Day

Ch. 11.

Note, *Ch. 12 and 13.
make up the 16th of the
Arabick Doctrine.*

Ch. 14. Which is the
last of the IVth Book.

Book V. Ch. 1, 2, 3, 4,
5, 6. and the Beginning
of the 7th.

Note, *The Remainder
of the 7th is made the
17th Chapter of the Ara-
bick Didascalia.*

Ch. 8. and 9.

Ch. 10.

Ch. 11. and 12.

Note, *Ch. 13, 14, 15, 16.
are transposed and com-
prised in the 18th Chapter
of the Arabick Doctrine.*

Ch. 17, 18, 19, 20.

that

that we may keep it only in that Week, in which falls the 14th Day of the Moon.

Ch. 32. (*Æthiop.* 26. as I guess, because the Title of that Chapter is left out by Mr. Vansleben and Mr. Ludolph.) Of Sects and Heresies.

Ch. 33. (*Æthiop.* 38. or last) That we ought to sing Psalms over the deceas'd Christians, and to make the Oblation (of the Holy Eucharist) for them.

Ch. 34. (*which I think should be the 39th Chapter in the Æthiopick, but is wanting*) Of gadding Widows, Nuns, and Virgins. Where is likewise spoken of Baptism and the Ordination of a Bishop, Priest, and Deacon.

Chap. 35. (*Æthiop.* 25.) of the Fabrick of the Church, and the Holy Place.

Ch. 36. (*Æthiop.* 27.) Of the Ordination of a Bishop.

Ch. 37. (*Æthiop.* 28.) Of the Times of Prayer, to be observ'd by the Bishop with the Rest of the Clergy.

Book VI. Chap. 1, 2, 3, 4, 5, and 6. almost to the End, namely to those words: ταῦτα μὲν ἐν τῇ πρῶτῃ ἐκκλησίᾳ λαβόντες.

Book VI. Chap. 30. beginning from the second Paragraph, or these words: Ἀπαρχὴν τῆς ὁδοῦ, to the End of the Chapter, which is the last of this Book.

Book III. Ch. 12. (except the first Paragraph) the 13, 14, 15, 16, 17, 18, 19, 20. which is the last of the III^d Book.

These 5 Chapters fill not above 5 Leaves in the Arabick Books; of which I will give a larger Account under my 3d Head; (least I should make here too long a Digression) and
Ch.

Ch. 38. (*Æthiop.* 29.) | I intend likewise to shew that a Bishop ought to fast > there, how much some Paſ- after His Ordination for 3 ſages in them are againſt Weeks, eating nothing in Mr. *Whiſton's* Tenets; each Week till Saturday. that ſo He may be con-

Ch. 39. (*Æthiop.* 30.) | futed from his own ſa- The Myſtagogue, (or My- cred Book of the New ſtical Doctrine) of Jeſus Testament. Chriſt our God, which the Chriſtians are to recite after the Receiving of the Holy Eucharift, it being the Faith, which He taught the Holy Apoſtles.

§. 10. Now I hope, every Body, and even Mr. *Whiſton* himſelf will acknowledge, that I have made good my Promise under my firſt Head, which was to ſhew plainly, that the *Arabick Doctrine*, except the Preface and five or fix Leaves, is nothing elſe but the very firſt 5 entire Books of the *Clementine Conſtitutions* (al- tho' the 3 laſt are ſomewhat tranſpoſ'd) and Part of the ſixth Book; namely from the Beginning to the laſt Paragraph of the ſixth Chapter. But to ſhew, how the Remainder came to be left out, I obſerve that the Text in the ſaid Place breaks off very abruptly and odly, as any Man may ſee. For after the Recital of the Hereſies of the Jews, or which are riſen from among them, namely the *Sadduces*, *Phariſees*, *Maſbothes*, &c. the 32^d Chapter of the *Arabick Doctrine* concludeth with this Comma: *وهؤلاء كانوا في الشعب الاول* *Theſe then were in the former People*; namely the Jews. Now af- ter

ter this should naturally follow the Application to, or Description of the Heresies of the Christians, sprung up from among the Samaritans and Gentils by Birth; namely those of Simon the Magician and others, as is intimated in the said Conclusion. And so the *Clementine Constitutions* after these Words: ταῦτα μὲν ἔν ἐν τῷ προτέρῳ λαῷ. *These then were in the former People*; go on immediately thus: καὶ νῦν ὁ πονηρὸς, Κοφὸς ὢν κακοποιῆσαι, καὶ τὸ καλὸν ὅτι πῶς ἔστιν ἀγνοῶν, ὃς ἡμῶν τινὰς ἐκβαλὼν, ἐνήρτησεν ἐν αὐτοῖς αἱρέσεις καὶ σχίσματα. *And now the Evil one, being cunning to do evil, but a Stranger to any good whatsoever, hath thrown some out of us, and raised by them Heresies and Schisms.* After which Clement gives an Account of Simon Magus, Cleobius, Marcus, Cerinthus, &c. chap. 7, 8, 9, 10. and then proceeds to the Apostolical Doctrine, plainly opposite to them, and treats of several other Things thro' 20 Chapters more. But nothing of all this is to be found in the succeeding Part of the *Arabick Doctrine*, even to the End of it; except that the 33^d Chapter contains almost the whole 30th or last Chapter of the 6th Book of the *Constitutions*; as I have set down before in my Table. Now if this Omission or Chasm had been made designedly, the Author of it would not have broke off in the Middle of His Discourse, concerning the Hereticks, so abruptly at the aforesaid Paragraph of the 6th Chapter, but rather at the End of the 5th, or in another convenient Place. It seemeth therefore, that the *Greek Copy* of the *Constitutions*, used by the

Arabick

Arabick Interpreter, has been defective, and that the last Sheets or Gatherings of Parchment, containing the Remainder of the 6th Book, were lost, except the last Leaf.

§. 11. But Mr. *Whiston* will perhaps think fit, to affirm the contrary, and to assert, that the Things, contain'd in the 7th and following Chapters of the said 6th Book, were left out in this *Doctrine* designedly by the Holy Apostles themselves, or by St. *Clement* upon their Command. Now if Mr. *Whiston* should venture upon such a precarious and strange Assertion, I must desire Him to give a tolerable Account of their Intention in this Matter, and what might have moved them to do so, and to do it in the aforesaid abrupt Manner. I for my Part confess, that I do not see any probable Reason of this great Chasm, no more than what could be meant or intended by such a preposterous Transposition of the Books and Chapters of the *Constitutions*, and by dividing these sometimes strangely, even in the Middle of a full Period, or of a continu'd Discourse. Indeed if I did believe this *Doctrine* and the said *Constitutions* to be sacred, yea most sacred Books of the New Testament, as Mr. *Whiston* calls them, I would spend as much Time and Thought, to find out the Reason of the aforementioned Omission, (if there really be any) and likewise the Cause, or Occasion at least, of these Transpositions: as I have done about the Misplacing of whole Chapters or several Parts of them in the Septuagint Version of

Exodus and of *Jeremiah's* Prophecy, as also of the Omission of so many Verses in this; of which I have endeavour'd to give an Account in the Dissertation *de Vitiis LXX. Interpretum*, Cap. 1. §. 7. But I having no such Opinion of the aforesaid *Doctrines* and *Constitutions* of the Apostles, do not think it worth the while, to trouble my self further about the Omissions and Transpositions in them. It is enough for my present Purpose, to have prov'd by an ocular Demonstration, that the *Arabick Doctrine* is not an Extract from, or Abridgment of the six former Books of the *Clementine Constitutions*, but the entire 6 Books themselves; (altho' somewhat transposed) except this great Omission in the sixth, just now spoke of, and one or two very small ones, mention'd in my Table, but not worth speaking of. From whence it appears plainly, that Mr. *Whiston* has been palpably mistaken in His Discovery of a lost Book of the New Testament, and quite wrong in promising to publish it as such. For as no Body upon the Account of the like Transpositions or Omissions in the Prophecy of *Jeremiah* would call such a maim'd and disorder'd Copy of the same a different Book of that Holy Prophet, much less go about to publish it as a new-found sacred Writing of the Old Testament; so Mr. *Whiston* ought no more to have taken this imperfect and disorder'd *Arabick Copy* of the Apostolical *Constitutions* of *Clement* for a different Work of the Holy Apostles, (supposing the former were truly such, and genuine) much

less should He have promis'd to publish it, and to offer the same to the Christian World as a Book of the New Testament, long lost to the Western Churches. And indeed I believe Mr. *Whiston* had not made such a Mistake and Promise, if He were not over fond of, and over-hasty in making new Discoveries; which I am sorry for, and wish he may be so too.

§. 12. Before I go upon the second Head of this Essay, I must partly prevent, partly answer the Expectation of my Reader, about the Resolution of a Point, which He will be apt to be inquisitive about. For after He has been satisfied, that the *Arabick Doctrine*, except the last five Leaves, is nothing else but the first six Books of the *Clementine Constitutions*; He will perhaps expect, that I shew further, what these six, yea all the eight Books of the said *Constitutions* properly are, and desire a full Answer to this Question, or a particular Demonstration of the Original and Nature of them; namely by whom, whence, when, and how they were made or composed. But this I must reserve for a distinct Treatise, as for other Reasons, so for this especially, because I have not yet got from beyond Sea, what I hope, will serve much for this Purpose. However, not to dismiss the Reader, without giving Him any Answer or Satisfaction at all, I will in some Measure do it out of my *Spicilegium Patrum Seculi I.* and at the same Time take this Opportunity of clearing my self from a false Imputation. Namely in the said Book, pag. 43. I have mention'd
and

and applauded the Opinion of the very learned and judicious Bishop Pearson, who in his excellent Vindication of St. Ignatius's Epistles, Part I. chap. 4. has asserted, that the eight Books of the Clementine Constitutions, have been after Euphraphianus's Time compiled and patch'd together out of the Didascalia or Doctrines, which went under the Names of the Holy Apostles and their Disciples or Successors, St. Barnabas, St. Clement, St. Ignatius, and others. Moreover, pag. 285. I have declar'd my self yet more confirm'd in this Opinion of that great Man by the Perusal of the *Doctrines of the Apostles*, as it was publish'd by Hippolytus, which we have in Manuscript among the Baroccian Books in the Bodlejan Library. For as this is the newest of all the Apostolical διδασκαλῶν or Doctrines, so the last Book of the Clementine Constitutions is made out of it; the Compiler however having added many Things, and alter'd several Places, insomuch that in one He has directly contradicted Hippolytus. For whereas this was recorded as an Apostolical Tradition, that the Bishop is to ordain a Reader by barely giving into his Hands the Book, and not by the Imposition of his own Hands; the false Clement introduces St. Matthew, as bidding the Reader to be ordain'd by the laying on of Hands; and moreover makes a Prayer for him, which the Bishop is to say, whilst he holds the Hand over the Reader's Head. And as I have shew'd in the aforesaid Place of the *Spicilegium* by this Example, how bold the Interpolator has made with the Di-

dascalia of the Apostles by Hippolytus, in the eighth Book; so I did not question, that the like Tricks He has play'd in the former seven Books with the other διδασχαι or *Doctrines*, and even with that, which went under the Name of *the Apostles* alone, without any other added. Of which I have given an Instance in the said *Spicilegium* pag. 46. where I have set down a Quotation out of the ancient Διδασχαι or Διατάξεις of *the Apostles* by Epiphanius, concerning the Day, on which the Christians were to keep Easter, and subjoin'd the seventeenth Chapter of the fifth Book of the *Clementine Constitutions*, diametrically opposite to the other. From whence it appears, that the Compiler of the latter has made no Conscience, of turning Affirmatives into Negatives, and Negatives into Affirmatives. Now as this, which I have here produced from my *Spicilegium Patrum*, will give the Reader a true Idea of the *Clementine Constitutions*; so it shews plainly, how different my Opinion of them was from that of Mr. *Whiston's*, thirteen Years ago, when I publish'd the said *Spicilegium*. And I can assure the World in all Sincerity, that as I never since alter'd my Sentiments in this Point; so I do still firmly retain, and will, God willing, maintain the same, having now more Proofs than I had then, and expecting still more. This Declaration I am forced to make here publickly, because Mr. *Whiston* has not only by private Narratives, but moreover by a printed Account of our private Conversation on *Michaelmas*, Anno 1709. in his *Historical*

rical Preface, pag. 53. seqq. given great Occasion to several People, whom I do not converse with, to think, that I have since changed my Mind, and am come, if not quite over, yet very near to his Sentiments about the said Constitutions. Now as this is utterly false, so I could distinctly shew, how Mr. *Whiston* has strangely mistaken and misrepresented what I have spoken with him in the aforesaid Conversation. But that is not my present Business; and I reserve this to the Preface of my Essay upon the often mention'd *Clementine Constitutions*.

§.13. I come now to prove Secondly, that this *Arabick* Book is not to be taken for that ancient one, entitul'd the *Doctrines of the Apostles*, and mention'd by some Ecclesiastical Writers; but that, altho' the latter has been the Foundation of the former, yet so very many Things have been added to, and so great Alterations made in it, that it is not to be esteem'd the same, but a different Book. And this Mr. *Whiston* might quickly have perceiv'd, if with the least cool Attention, and without a strong Prejudice, He had consider'd even some of the Testimonies, which He has alledged for the Authority of the *Arabick Doctrines* in His Reply to Dr. *Allix's* Remarks, pag. 27. and what from the same Testimonies I have infer'd in my *Spicilegium Patrum*, Sec. I. pag. 41, 42, 43. After *Eusebius* he quotes *Athanasius*, namely His *Epistola Heortastica*, where He has written thus, Tom. I. pag. 963. of the last Edition: Ἐστὶ καὶ ἑτέρα βιβλία τέτων ἔξωθεν, ἢ κανονιζόμενα μὴ, πετυπαμμένα δὲ ὡς τὰ τῶν πατέρων

πατέρων ἀνωγνώσκειν τὰς ἀρτι προσερχομένους καὶ
 βελομένους κατηχῆσαι τὴν εὐσεβείας λόγον· Σοφία
 Σολομώντιδος, καὶ Σοφία Σιραχ--- καὶ διδαχὴ καλεμένη
 τῶν Ἀποστόλων, καὶ ὁ Ποιμὴν. There are also besides
 these (Canonical Scriptures) other Books, which
 are not put into the Canon, but have been mark'd
 or copied out by the Fathers to be read to those,
 who have newly offer'd themselves, and are desirous
 to be catechized in the Doctrine of (the Christian)
 Religion; namely the Wisdom of Solomon, and the
 Wisdom of Sirach---and that which is call'd the
 Doctrine of the Apostles, and the Shepherd (of
 Hermas.) From whence it is plain, that the Do-
 ctrine of the Apostles, like the rest of the Books,
 named by *Athanasius*, consisted chiefly of moral
 Precepts, or of such other Things, as were fit
 to be made known to the Catechumens; but did
 not treat or speak of the sublime Mysteries of
 the Christian Religion, especially of the Sacra-
 ment of the Eucharist, which the ancient
 Church always conceal'd from the new Con-
 verts, before they were baptized; as *Mr. Whiston*
 alloweth, and has from, or after *Mr. Schelstrate*
 prov'd it at large in the first Part of his Essay
 upon the *Apostolical Constitutions*: so that I
 need not do it here. For which reason the last
 of the Apostolical Canons, speaking of the eight
 Books of the *Clementine Constitutions*, expressly
 forbids these to be divulg'd or made publick,
 Διατὰ τὰ ἐν αὐταῖς μυστικά, upon the Account of the
 Mysteries contain'd in them. Since then the A-
 rabick Doctrine contains all that is said of the
 Christian Mysteries and Sacraments in the
 first

first six Books of the *Clementine Constitutions*, as appears from the Table of the Contents, given before; it cannot be the same with that Book, mention'd by *Athanasius* as one, which was order'd to be read to those, who were catechized or instructed in the first Principles of Christianity.

§. 14. Mr. *Whiston* further alledges the *ancient Stichometries*, or Catalogues of the Canonical and Ecclesiastical Scriptures, in which is added the number of *Stich's* or Comma's, of which each Book doth consist. Now I know but of one such *Stichometrie*, in which the *Doctrines of the Apostles* is mention'd; viz. that, which goes under the Name of *Nicephorus* Patriarch of *Constantinople* in the ninth Century: for in the other *Stichometrie*, publish'd by *Cotelerius* in his Preface to the Epistle of St. *Barnabas*, this indeed is set down among the rest; but the *Doctrines of the Apostles* is left out. And I doubt very much, whether Mr. *Whiston* will be able to name any other. However I guess, that when he spoke of *Stichometries* in the Plural Number, he had in his Eye the other Catalogue of Scriptures, inserted in the Preface of *Cotelerius* to the *Clementine Constitutions*; (which also is mention'd by Archbishop *Usher* and Bishop *Pearson* in their Writings concerning St. *Ignatius's* Epistles, as extant in the *Bodlejan* Library, where I have found it subjoin'd to *Anastasius's* Questions, in the 26th of the *Baroccian* Manuscripts;) seeing that the *Διδαχαὶ Ἀποστόλων*, the *Doctrines of the Apostles*, are named in that Catalogue, altho'

the Number of *Stick's* or Comma's be not added in it, and consequently the same cannot rightly be called a *Stichometrie*. But from both these, especially from the former, Mr. *Whiston*. might very well have concluded, that this *Arabick* Book is not the same with the Διδαχά or Διδαχὴ Ἀποστόλων, the *Doctrine of the Apostles*, mention'd in the said Catalogues of sacred Writings, but must needs be different from it. For in the latter the Διδαχά Ἀποστόλων, the *Doctrines of the Apostles* are quite separated from the Διδασκαλία Κλήμεντος, the *Doctrine of Clemens*; this being put under Number 21. and the other under Number 17. together with the Περίοδοι Ἀποστόλων, the *Travels or Itinerary of the Apostles*. Wherefore if this *Arabick* Book is the *Didascalia* of *Clemens*, it cannot be the same with the *Doctrines of the Apostles*. Now that the *Arabick* Book is the *Didascalia* of *Clemens*, its very Title seems to prove, which is *Didascalia*, contracted into *Dascalia*; although the Name of *Clemens* be not added, but mention'd however expressly in the Preface. And I am the more confirm'd in this Opinion, because I know no other Book, which may be understood by the *Didascalia* of *Clemens*, besides this *Arabick* *Dascalia* or the *Clementine Constitutions*; and I observe also, that the Number of *Stick's*, namely 2600. added in the *Stichometrie* of *Nicephorus* to *Clement's* *Didascalia*, as well as to the Gospel of *St. Luke*, very well agrees to this *Arabick* Book; especially if the five additional Chapters at the End, and the

22^d and 23^d (of which see my Notes in the Table) are not reckon'd in. By which Means also the Number λς'. 32. added to the Word Κλήμης, which has hitherto puzzled the Learned, exactly falls in with the Number of Chapters of this *Arabick Didascalia*. But be that as it will, Mr. *Whiston* might surely have concluded from the *Stichometrie* of *Nicephorus*, that the Book, call'd the *Doctrin of the Apostles*, and the *Arabick Didascalia* cannot possibly be the same; not only because the Διδαχὴ Ἀποστόλων and Κλήμης are likewise there distinctly named, but chiefly because the Number of *Stich's* put to the Διδαχὴ Ἀποστόλων, the *Doctrin of the Apostles*, doth not at all agree with the *Arabick Book*. For this fills 67 Leaves in folio, and 82 in a large quarto; whereas that consisted but of 200 *Stich's* or Comina's: (in which Number the Latin Version of *Anastasi*, who liv'd in the same Century with *Nicephorus*, doth agree with the *Greek* Number σ'. that is 200) so that it must needs have been somewhat smaller than the *Canticle of Solomon*, to which *Nicephorus* ascribes 280 *Stich's* and the other Author publish'd by *Cotelerius* 300. and which yet in the *Alexandrian* Manuscript is divided into more *Stich's*; as appears from the late Edition of it. And if Mr. *Whiston* should take hold of the different Reading in another *Greek* Copy of *Nicephorus's Stichometrie*, which has the numerical Character ς'. 6000; then the Book must on the contrary have exceeded in Bigness the *Arabick Didascalia*, and could again not be taken for the same.

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But besides the aforementioned Agreement of the ancient Latin Version with the Greek Text in the smaller Number of 200; *Origen* plainly confirms the same, by calling the *Doctrine of the Apostles*, according to Mr. *Whiston's* own Opinion, a *libellus* or *small Book*.

§. 15. And this leads me now to consider the Testimony of *Origen*, which is the last, alledged by Mr. *Whiston* for this *Arabick Doctrine* in the following Words: *Origen also quotes a Passage out of it, by the Name of a certain small Book of the Apostles: [Invenimus in quodam libello ab Apostolis dictum, Homil. 10. in Levit.] which is now therein.* Now if any one would examine nicely the Authorities, produced by Mr. *Whiston* for the *Arabick Doctrine*, He might here first of all question, whether the *libellus*, quoted by *Origen*, was the *Doctrine of the Apostles*; because He doth not expressly call it so, nor is that small Book any where extant, for ought we know, or at least not to be had at present; so that by consulting the same, and finding in it the Words quoted, we might make a sure Conclusion in this Matter. But I for my Part will grant and suppose this, especially because I suggested it my self formerly to Mr. *Whiston*; (of which by and by) thinking it highly probable, that *Origen* meant the Book, which was entitul'd the *Doctrine of the Apostles*. For this appears from the *Stichometrie* of *Nicophorus* to have been so little a one, as might properly be call'd by Him *libellus*; and I know of no other such small ancient Piece, ascrib'd
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to the *Apostles*, out of which the Apostolical Saying there quoted, might have been taken. However I utterly deny, that it was the same with the *Arabick Didascalia*, for which Mr. *Whiston* has alledged this Place; partly because this is not so *small a Book*, as we have seen; partly because I have not found in it the Words quoted by *Origen*, altho' a like Passage, but very much enlarged, and not a little alter'd, occurs in the Beginning of the 27th Chapter. And that the Reader may plainly see, how far both differ in Quality and Quantity, I mean in Sense and in Bigness; I will set down first the Words of *Origen* at the End of the 10th Homily upon *Leviticus*, and afterwards the Passage of the *Arabick Doctrine* in the said 27th Chapter. The former are these: *Invenimus enim in quodam libello ab Apostolis dictum: Beatus est qui etiam jejumat pro eo, ut alat pauperem. Hujus jejunium valde acceptum est apud Deum; & revera digne satis. For we find in some small Book, this saying of the Apostles: Blessed is he, who even fasts, to the End, that he may feed the poor. Such a Man's Fasting is highly acceptable to God; and indeed justly enough,* The latter runs thus: لا خل هذا

انتم يا جميع المؤمنين بن خايركم وتعبكم
اخذوا القديسين علي يد اسعفكم انا كان
واحد منكم ليس له شيء فليصم ويكفاه كل يوم
يجعل نصفه للقديسين وان كان هو في سعة
من كثرة قنیه كثيرة الثروة التي لقوته
فليشبعهم اذا كان رفع واحد كلما يملكه ويخلصهم

من رباطاتهم فانه يكون مغبوطا وخليلا المسيح

For this Cause, o all you Faithful, minister to the Saints out of your Possessions and Labour by the Hand of your Bishop. If any of you has nothing, (to give or to spare) let Him fast, and (so) impart half what would have serv'd Him that Day, to the Saints. But if any be in Possession of great Goods, let Him maintain them more largely, according to the Proportion of His Ability. And if He should give at once all what He possesses, to deliver them from Prison, happy will He be, and a Friend of Christ. And a very little after it is added :

وهنا يكون مستحقا لله ويكمل امراته

And He will be worthy of God, and fulfil His Will. Which Words seem to be a Paraphrase of those last in Origen's Homily : & *digne satis, and worthily* (or *justly*) enough. For which Reason I guess them to be Part of the Apostolical Saying; but if Mr. *Whiston* thinks otherwise, and takes them for Origen's Words, I will not dispute with Him about this.

§. 16. Now every one may clearly perceive, how little Reason Mr. *Whiston* had for producing this Place of Origen, to confirm thereby the *Arabick Didascalia*, as if it were the same with that, which was formerly call'd the *Doctrine of the Apostles*; since it proves directly the contrary, not only by the Title of a *small Book*, but also by shewing plainly that to be true in this particular, which I have asserted in general against Him in my second Proposition: namely, that, altho' the ancient *Doctrine of the Apostles*

files has been the Occasion and Foundation of this *Arabick Didascalia*, yet the former has been so much alter'd, and so many Things have been added in the latter, as make it necessary to take these two for different Books; the former being a little one, and the latter so large, that it has been since divided into 6 Books of the *Clementine Constitutions*. Before I go farther, I must tell here the Reader by the by, that the Place of *Origen*, consider'd hitherto, is that, of which Mr. *Whiston* writes in His Historical Preface, pag. 55. Dr. Grabe was so kind as to inform Mr. *Whiston* of two eminent Citations of the *Constitutions*, the one by *Origen*, the other by *Chrysostom*; which Mr. *Whiston* thank'd Him heartily for. But I can hardly thank Mr. *Whiston* for having thus written; because whosoever reads this, together with the other Misrepresentations of our Discourse, must needs think, that I am, or was at least then, a Favourer of His Error concerning the *Clementine Constitutions*; nay and that I suggested to Him Arguments to confirm Him in it; whereas I produced then this Passage of *Origen*, among other Things, against Mr. *Whiston* in Confirmation of my own Opinion, declared, §. 12. and to shew, how vastly the ancient *Didascalia* were interpolated in the said *Constitutions*; as I have now proved the same of the *Arabick Doctrine*, which contains the first six Books of them. For what I have quoted from the 27th Chapter of That, is nothing else but a Translation of the Greek, which is to be found in the first Chapter of

of the fifth Book of These; as any one may see, who will compare them.

§. 17. Furthermore, as this Quotation of *Origen* has given us a plain Proof and Instance of the Interpolations and Alterations, by which that ancient Book, call'd the *Doctrine of the Apostles*, has been quite transform'd; so another notable one may be drawn from the foregoing Words of *Origen* in the same Place: *Sed est & alia adhuc religiosa*, (jejunandi ratio) *cujus laus QUORUNDAM APOSTOLORUM literis prædicatur.* But there is besides another religious Sort of Fasting, which is praised in the Writings OF SOME APOSTLES. After which immediately follow the Words: *Invenimus enim, &c.* For we find, and so forth. From whence it appears, that *Origen's* small Book was like the Διατάχαι καὶ Κανόνες Εκκλησιαστικὸι τῶν ἁγίων Αποστόλων, the *Constitutions and Ecclesiastical Canons of the Holy Apostles*, which I got from *Vienna*; where likewise some Apostles only, not all, are introduced speaking; as will be seen in my other Treatise concerning the eight Books of the *Clementine Constitutions*. But this *Arabick Doctrine* is said to be given by all the twelve Apostles, and besides by *St. Paul* the Apostle of the Gentiles, and *St. James* Bishop of *Jerusalem*, according to the express Words of the Preface, printed by *Mr. Whiston* Himself: *We the twelve Apostles of the only begotten Son of God the Father Almighty, our Lord and our Saviour Jesus Christ, (to whom be Glory) are gather'd together in Jerusalem, the City of the great King; and together with us is present our Brother Paul,*
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the chosen Vessel, the Apostle of the Gentiles, and James the Apostle (it should be the Bishop) of the beloved City Jerusalem. We have also confirm'd this Catholick Doctrine in that City. This Preface therefore, or at least these Words now recited, were not in Origen's small Book, but are an Addition of the Interpolator; which how ill contriv'd and false it is, yea how it directly contradicts one Place in this very Arabick Didascalia, I will shew afterwards under the third Head of this Discourse.

§. 18. I come now to another Passage of that ancient Book entitul'd the *Doctrine or Doctrines of the Apostles*, quoted by the Author of the *Treatise de Aleatoribus*, among St. Cyprian's Works; where we read the following Words, transcrib'd already in my *Spicilegium Patrum* Sec. I. pag. 55. *Et in Doctrinis Apostolorum (dicitur): si quis frater delinquit in Ecclesia, & non paret Legi, hic non colligatur, donec pœnitentiam agat, & non recipiatur, ne inquinetur & impediatur oratio vestra. If any Brother sinneth in the Church, and doth not obey the Law, he shall not come into the Assembly, till he has done Penance, and shall not be receiv'd (into the Congregation,) lest Your Prayers should be defiled and hinder'd. These Words I cannot find in the Arabick Doctrine, no more than Pamelius could meet with them in the Clementine Constitutions, or among the Canons of the Apostles; as He tells us in His Annotation upon that Passage. However there are two Places in the Arabick Doctrine, and in the Greek Constitutions, where we find taught at large, what is said*
in

in this Quotation in short; namely in the sixteenth and seventeenth Chapter of the second Book of the latter, which are contain'd in the fourth Chapter of the former; and again in the 37th, 38th, and 39th Chapters of the said second Book, which makes up the first Part of the eighth Chapter of the *Arabick Didascalia*: altho' I think rather the last Place to be That, in which the Author of the *Constitutions* and *Arabick Doctrine* has enlarged upon the aforesaid Canon of the *Doctrine of the Apostles*; because some Words of this agree with the latter Place, and not with the former. Namely to the *Latin Phrase*, *non paret Legi*, answers the *Greek*, chap. 37. ἡ πειθεῖν, and the *Arabick* فان لم يرض; as with the, *non colligatur donec poenitentiam agat, & non recipiatur*, agree the Words Chap. 38 of the *Constitutions*: εἰ δὲ βέλτοι μετανοεῖν, προσλαμβάνει· and the *Arabick*; وان اران ان يتوب فاقبل· Lastly as it is said, *ne inquinetur & impediatur oratio vestra*; so it is forbid Chap. 39. of the *Constitutions*: μὴ ἁγινωείτω· ὅ ἐν τῇ προσευχῇ· and in the *Arabick* ولا يشتركونا في الصلاة. But as this Agreement is inconsiderable; so on the contrary the Interpolation, running even through three (if not more) Chapters of the *Constitutions*, is very remarkable, and so large, that I care not to transcribe here the whole Passage of the *Arabick Doctrine*, but refer the Reader to the aforesaid Chapters of the *Constitutions*, of which the *Arabick* is but a Translation. Since then the

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Interpolator took the Liberty to enlarge so very much upon a few Words of the ancient *Doctrine of the Apostles*, as we have seen by these two or three Examples; no wonder that this *Libellus*, or *small Book*, has grown into such a bulky one, as is now the *Arabick Didascalia*, and the *Greek Constitutions*. But it is a wonder indeed, that any one should confound both these, and take them for one and the same Book.

§. 19. I am sorry, that we have no more ancient Quotations out of that Book, call'd the *Doctrine of the Apostles*, by which our Demonstration might yet be made more perfect: I say, no more ancient Quotations, according to Mr. *Whiston's* Opinion. For those which I inserted in my *Spicilegium Patrum* from *Epiphanius*, and some more which I might produce now, He will not allow to have been in the *Διδασχῆ*, the *Doctrine*; but in the *Διατάξεις*, the *Constitutions of the Apostles*; which he takes for two different Works, and writes in his second Letter to the Reverend Dr. *Bradford*, pag. 64. of the Historical Preface, that I by a *strange and ingrounded Mistake* confound them. Now altho' perhaps he himself will be confounded, and acknowledge his own Mistake, when he finds, that this *Arabick Doctrine*, which he takes for genuine, is the same with the *Constitutions* (from which I also infer, that the ancient *Διδασχῆ* and *Διατάξεις* of the Apostles were the same) yet I will not here dispute with him about this Point; but reserve the Quotations out of the *Διατάξεις Ἀποστόλων* to my Essay upon the eight Books of

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the *Clementine Constitutions* : and so go on now with the Citations from the *Doctrine of the Apostles*. For altho' I do not remember that I have met with any more in the Writings of the ancient Fathers, yet I find two notable ones in *Abraham Ecchellenfis's* learned Treatise *de Ecclesiæ Alexandrinæ Originibus*, from the *Syriack* Copy of the said *Doctrine*, entituled *ܡܠܚܘܬܐ ܕܡܬܢܚܝܢܐ ܕܡܬܢܚܝܢܐ ܕܡܬܢܚܝܢܐ ܕܡܬܢܚܝܢܐ ܕܡܬܢܚܝܢܐ* that is, *The Didascalia or Catholick Doctrine of the twelve Apostles and holy Disciples of our Saviour*; which he had in his own Library, as he tells in the Index of Authors subjoin'd to that Book. I indeed doubt very much, whether that *Syriack* Copy be the same with that ancient Book, entitul'd the *Doctrine of the Apostles*; and it is impossible to form an exact and certain Judgment of it, till I receive a Transcript or more Notice of it from *Rome*, whither I have written about it. However, if it be not the same, yet it is certainly not so much interpolated as the *Arabick Didascalia* and the *Greek Constitutions of the Apostles*. Which that it may appear, I will set down first the *Syriac* Text, then the *Arabick*, and lastly the *English* Version of the latter; in which I'll put within Hooks those Words, which are not in the *Syriac Doctrine of the Apostles*, but are added in the *Arabick Didascalia*, as well as in the *Greek Constitutions of Clemens*.

§. 20. I begin then with the Place, which *Ecchellenfis*, pag. 161. has quoted from the End of

among Men, [because thou art the Head (or Governour) over all Men, Kings, and Princes, and Priests, and Fathers, and Sons, and Teachers, and all which are subject unto thee.] And so preside in the Church, and preach the Word, considering that you have Power to judge Sinners. For to you Bishops the Lord has said: *Whatsoever You bind on Earth, shall be bound in Heaven; and whatsoever You loose on Earth, shall be loosed in Heaven.* Here is a very remarkable Interpolation, which we likewise find in the *Greek Constitutions*, Book 2. Chap. 11. τῷ πάντων ἀρχεῖ ἀνθρώπων, ἱερέων, (which are put here in the first place) βασιλέων, ἀρχόντων, πατέρων, υἱῶν, διδασκάλων, καὶ πάντων ὁμῶς καὶ ὑπηκόων. Upon which place Cotelierius has made this just Reflection: *Scilicet ita locuti sunt Christiani, postquam Imperatores ac Reges suæ Religionis consortes habuere.* Thus the Christians spoke, after the Emperors and Kings became to be of their Religion. And surely no body, that is acquainted with the undoubted Writings of the Holy Apostles and Fathers, in the three first Centuries of Christianity, can imagine, that such Words have been dictated or written by those or these: but they agree very well with the Style of the latter part of the fourth and fifth Century; about which time, I think, the Greek Original of this *Arabick Didascalia*, or the *Clementine Constitutions* to have been written and composed.

§. 21. The second Quotation, I shall make use of, is from the ninth Chapter of the *Syriac Doctrine of the Apostles*, which *Ecchellensis* pag. 156 and 157. has given us in the following Words:

[illegible]

The parallel Place of this Passage is in the sixth Chapter of the *Arabick Didascalia*, in which we read thus: *والان قرايين هولاء يصعدون الاسقف*

القدس للرب الله يسوع المسيح . الذي مات
عنا هؤلاء الان هم رويسا كهنتكم وهم ايضا كهنيكم
وقسالم ولويكم وسامسااتكم . وايضا هم الشمامسة
الذين الان اكم . واغنسطسكم وقراكم وقومتكم
وشمامستكم . انسا الامراة والعداري والايتمان . والذي
هو اعلا من هولاي كلهم هو الاسقف هذا
هو الذي يخدمكم الكلمة هذا هو الخاف
للصلاحة وواسطة الله معكم لخدمته : هذا هو
معلم الصلاحة . هذا هو اباكم بعد الله ولدكم مرة
اخرى بالما والروح تبنة هذا رسيديكم ومقدمكم
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هَذَا هُوَ مَلِكُكُمْ وَشَجَاعُكُمْ . هَذَا هُوَ إِلَهُكُمْ عَلِي
الْأَوْضَ مِنْ بَعْدِ اللَّهِ التَّحْمَانِي وَيَسْتَحِقُّ أَجَابَةً
مِنْكُمْ أَنْ تَعْطُوا الْكَرَامَةَ مِنْ أَجَلِهِ وَمَنْ هُوَ مِثْلُهُ .
وَاللَّهُ يَقُولُ مِنْ دَاوُدَ النَّبِيِّ إِنِّي قُلْتُ أَنْتُمْ إِلَهُهُ .
وَكَلَامُكُمْ أَوْلَانِ الْعَلِيِّ يَدْعُونَ وَايْضًا قَالَ بَارَنُ لَا يَقُلْ
شِرَاعِنِ الْإِلَهِ الَّذِينَ هُمْ الْأَسَاقِفَةُ لِيَبْدُوا الْأَسْقِفَ
أَنْ يَجْلِسَ قَدَامَهُمْ . كَيْ أَنْهَ مَسْتَحِقَّ كَرَامَةٍ وَنَرْجُو*

*And such are now the Oblations, which the [holy] Bishop (or Bishops) offers to the Lord God [by Jesus Christ who died for us.] For these are Your High-Priests; and Your Priests are Your Presbyters; and Your Levites are now Your Deacons, * [and the Anagnostæ, and Readers, and the Doorkeepers, and your Deaconesses, the Widows, and Virgins, and Orphans.] But He who is above all is the Bishop. He is to you the Minister of the Word, [He is the Keeper of what is right,] and Mediator [between God and You in the (sacred) Ministrations:] He is the Teacher [of what is right,] He is your Father after God, and has begotten You again by the Water [and the Spirit to the Adoption of Children.] He is your Prince, and your Governour; He is your King and Potentate; He is your God upon Earth after the true God, and deserves to receive Honour from You. [For of such and the like God has spoken by David the Prophet, (Psalm 82. ver. 6.) I have said, Ye are Gods, and Ye are call'd Children of the most High. And also (Exod. 22. v. 28.) Thou shalt not revile the Gods; which are the*

* The Arabick Copy is somewhat uncorrect in this Place.

Bishops] Let the Bishop therefore preside over you, as being in the Place and Dignity of God. Here again among other Interpolations, that of the *Anagnostæ* or *Readers* and *Doorkeepers* is remarkable; because those inferior Orders have not been usual in the Apostolical Age; of which I shall say somewhat more afterwards.

§. 22. From all these Quotations, I think, it has plainly appear'd, how much that ancient Book, call'd the *Doctrines of the Apostles*, has been interpolated and alter'd in the *Arabick Didascalia*; and how some things have been foisted in, not agreeable at all to the Times, in which the said Book was written; much less to the Apostolical Age. But this is not all; for the Interpolator has been so bold, as directly to contradict the ancient *Doctrines* or *Constitutions of the Apostles*; namely in the Business of the *Paschal Feast* or *Easter-day*, of which He treats Chap. 31. beginning with these very Words:

يحب عليكم يا اخوتنا الذين اشترينم بالدم
الجليل الذي للمسيح ان تصنعوا يوم الفصح
بكل الاستغصا والاهتمام العظيم من بعد طعام
الغدير الذي يكون في زمان الاعتدال . الذي هو
خمس وعشرون من برمهات وان لا يعمل هذا
العيد الذي هو تذكار الالام الواحد رفعتين . في
السنة بل رفعة واحدة . لاجل الذي مات رفعة
واحدة لاجلنا . تحفظوا ايلا تعيدوا مع اليهود لان
ليس مشاركة لكم معهم لانهم ضلوا وغلطوا
ان

أن لا يبرأوا هؤلاء الذين ظنوا أنهم يكملوا اغصاروا
ضالين في كل مكان . ويغرقون الحق فاما
انتم فاتخفوا باستقصاء من عيد اليهود الذي
فيه طعام الغطير الذي يكون في نرمان الربيع
الذي هو خمسة وعشرين من برمهات . هذه التي
كانت في الشهر الثاني عشر الذي يخفط الي
الاحد وعشرين يوما من الهلال . حتي لا يكون
اربعة عشر يوما من الهلال في اسبوع اخر
فيكونون . وتوجدوا تصنعوا الفصح رفيعتين
في السنة بقلعة المعرفة . ثم ان عند قيامه
مخلصنا يسوع المسيح المقدس لا تصنعه يوم
Wherefore o our

Brethren, You, being redeem'd by the precious Blood of Christ, ought to keep the Easter-Day with all Care and great Exactness after [* the Eating of the unleaven'd Bread which falls into the Time of] the Equinox, which is on the 25th Day of the Month Bermabath. Do not therefore keep this Feast, which is a Memorial only of the one Passion, twice in a Year, but once; because He once died for us. Beware lest You celebrate the Feast (at the same time) with the Jews, because You have no Fellowship with them; for they do err and are mistaken in reckoning, in which yet they think themselves to be in the right, but err in every Respect, and are

* These Words put in Hooks, are an Interpolation of a later and ignorant Hand.

strangers to the Truth. But [* do You beware diligently of the Feast of the Jews, in which they eat unleaven'd Bread] which falls into the fourth Time, (or last Quarter of the Year) namely upon the 25th Day of Bermabath, which is in the 12th Month, and mark well till the 21st Day of the Moon, so that the 14th Day of the Moon may not fall into another Week, and so You should out of Ignorance keep Easter twice in a Year. Moreover concerning the Resurrection of our Saviour Jesus Christ, You ought not to celebrate the same any other Day, but the first Day (of the Week) only. Every Body may see, that this Passage is a Translation of the 17th Chapter of the fifth Book of the Clementine Constitutions; save that the Arabick Interpreter has changed the Name of the Month Δύσρ@, which we call March, into the Egyptian Name Bermabath, (or Parmabath, as the same is written in Scaliger; but in Epiphanius's Hæres. 51. §. 27. Φαμενώθ) and did put the 25th Day of the said Month instead of the 21st, upon which the Æquinox, it seems, fell in his Time; because the Egyptians anticipate four Days in this Month, as they do also in some others. And the like has been done by this Arabick Interpreter in other Places. For Instance, in the beginning of the 18th Chapter, which answers to the 13th Chapter of the fifth Book, after he had said that the Nativity of our Lord is to be celebrated on the 25th Day of the

* Here the Arabick Copy is again corrupted, and instead of the Words hook'd in, we must read thus, from the Constitutions: do you observe diligently the Æquinox.

ninth Month (as it is in the *Constitutions*, ἐν αὐτῇ καὶ πέμπτῃ τῇ ἐνάτῃ μῶνός;) He adds of his own: according to the Hebrews; which is the 29th Day of the 4th Month according to the Egyptians. And presently after, where He had according to the Words of the *Constitutions* said, that the Epiphany of our Lord is to be celebrated on the 6th Day of the 10th Month, (ἐκλήτε δὲ δεκάτῃ μῶνός;) he adds again: according to the Hebrews; which is the 11th Day of the 5th Month according to the Egyptians.

§. 23. Now as I have in my *Spicilegium*, pag. 46. printed both the ancient *Constitution* of the Apostles about this Matter, quoted by Epiphanius, and also the Words of the seventeenth Chapter of the fifth Book of the *Clementine Constitutions*, to let the Reader see, how one contradicts the other; so I will now set down the same ancient *Constitution*, (which altho' it may not have been made by the Apostles neither, at least not by all of them, yet certainly is much more like the Apostolical Spirit and Doctrine, than the other) and shew more distinctly, how this *Arabick Didascalia* is diametrically opposite to the said Apostolical Text, preserv'd by Epiphanius in these Words, Hæref. 70. §. 10. Ὅριζοι γὰρ ἐν τῇ Διατάξει οἱ Ἀπόστολοι, ὅτι ὑμεῖς μὴ ψευδίζητε, ἀλλὰ ποιῆτε, ὅταν οἱ ἀδελφοὶ ὑμῶν οἱ ἐκ περιτομῆς μετ' αὐτῶν ἅμα ποιῶσι--καὶ πλανηθῶσι, μηδὲ ὑμῶν μελέτω. For the Apostles have order'd in the Constitution, that you shall make no Computation (of the Times,) but observe (Easter) when your Brethren which are of the Circumcision do it; do you then it together

together with them-- and altho' they should err, (in the Time of keeping Easter) let not that trouble you. This Constitution as it favours of the Spirit of Unity, which was in the Holy Apostles, so it agrees very well with the Indignation of St. Paul, Galat. chap. 4. v. 10. against observing nicely Days, and Months, and Times, and Years. For here the Apostles forbid the Christians to make an exact Computation of Times; but in the Arabick Doctrine on the contrary all the twelve Apostles, with St. Paul and St. James the Brother of the Lord, strictly command the Christians, to keep the right Time and Day of Easter with all Care and great Exactness, and for that Purpose, to observe diligently on what Day the Equinox falls, and to stay till the following 21st Day of the Moon; so that they celebrate not Easter before that Day, lest the same should happen to be kept twice in one Year. Again, in the ancient Constitution of the Apostles, recorded by Epiphanius, the Christians, which were Gentiles by Birth, are commanded to conform in the Day of keeping Easter with their faithful Brethren which were of the Circumcision, (who did celebrate the Christian Passover at the same Time, when the Jews kept theirs;) altho' they should not be exact in their Reckoning. But the Arabick Didascalia gives a quite contrary Direction, and forbids the Christians in general, to celebrate their Paschal Feast at the same Time when the Jews keep theirs; and for this very Reason, because they are not exact in their Reckoning, but are mistaken about the Time, as well as about other greater Points

of Truth. Now what can be more opposite one to the other, than this *Arabick Doctrine* is to the ancient *Constitution* or *Doctrine of the Apostles*? For what the one forbids the Observance of, the other commands to be observ'd with great Exactness; and on the contrary, what the one commands the Christians to condescend to, notwithstanding a small Error, about the Time, which might be objected, the other expressly and strictly forbids upon the Account of the same Error.

§. 24. But Mr. *Whiston* will perhaps renew here His Distinction between the Διατάξεις the *Constitutions*, and the Διδαχή the *Doctrine of the Apostles*, and object, that the Words quoted by, and from *Epiphanius*, were in the former, not in the latter; and that therefore I cannot prove by them, that the *Doctrine of the Apostles* is interpolated and contradicted in the *Arabick Didascalia*. To which I answer, 1st. that *Epiphanius* himself seems to intimate the *Doctrine and Constitutions* to have been the same Book, *Heres. 80. §. 7.* where quoting another Passage, he saith: Εν ταῖς Διατάξεσι τῶν Ἀποστόλων φάσκει ὁ θεὸς λόγος καὶ ἡ διδασκαλία. *In the Constitutions of the Apostles saith the Divine Word and Doctrine.* But I wave this Dispute, as I did before §. 19, and answer 2^{dly}. Supposing even the *Constitutions* and the *Doctrine of the Apostles* to have been two different Books, I may yet very well prove from the aforesaid Words, that the latter has been interpolated or contradicted in the *Arabick Didascalia*. For I argue thus: Either there
was

was given in the *Doctrine of the Apostles* a Direction about the Time of keeping Easter, or not. If not, then the Author of the *Arabick Didascalia*, which has given a strict and full Order about this Matter, has added as a Command of the Apostles, That, about which nothing was said in the Book, call'd the *Doctrine of the Apostles*, yea such a Command, as was directly contrary to their Mind, express'd in the *Constitutions*. And is not this then a gross and a sad Interpolation? But if in the said Book was given a Direction about the Day of keeping Easter, then it was either the same with that in the *Constitutions*, or it was contrary to it. If the latter, then the Holy Apostles contradicted themselves, which is absurd and impious to think; if the former, then the *Arabick Doctrine* contradicted the *Doctrine of the Apostles*. And thus, I think, it has been clearly prov'd by all the Citations from the ancient Fathers, and out of the *Syriack Doctrine*, &c. that the Author of the *Arabick Didascalia* has very much interpolated and thereby greatly enlarg'd that ancient small Book, call'd the *Doctrine of the Apostles*, and has foisted in even such Things, as are either not agreeable, or quite contrary to the Mind and Phrase of the Holy Apostles: and consequently, that the former is by no Means to be taken for the same Work with the latter. Yet this Mr. *Whiston* has done, and quoted for His Opinion such Testimonies, which for the most Part are directly against Him, and do demonstrate, that the *Arabick Didascalia* is
not

not the ancient *Doctrin* of the *Apostles*, as hath likewise been prov'd.

§. 25. Thirdly and lastly, I am to shew, that this *Arabick Doctrin* is not an Apostolical Writing or a *sacred Book of the New Testament*. But before I do this, I must take Notice, that it is incumbent upon Mr. *Whiston*, to prove His Affirmative of its being such, and that He ought to have gone upon sure Grounds and certain Demonstrations in so weighty a Matter, in which He had a great Deal to consider. For if this Book should prove a Counterfeit, and not only below the Dignity of an Apostolical Spirit, but contrary to it, and contradictory to it self; what a Scandal would he give to the Church of God, and to Her Enemies, the Infidels, by offering to the one a false Rule of their Faith and Religion, and by ministring to the other a great Occasion of rejecting and ridiculing the true Scriptures together with this false one, and of arguing thus: If all the twelve Apostles solemnly met together with *Paul* and *James* the Bishop of *Jerusalem*, were so void not only of the Spirit of God, which they pretended to have, but also of humane Understanding and common Sense, that they palpably contradicted themselves, how much more would they disagree with one another, when they were separated? Why should we then depend upon the Authority of such a Sett of Men, and trouble our Heads and Consciences with their Dictates and Rules? And I do not know, how the Church could answer them,
and

and wipe off that shameful Blot, if once she had receiv'd according to Mr. *Whiston's* Desire this *Arabick Didascalia*, as a sacred Book of the New Testament. Yea more, what a dreadful Reflexion would it cast upon the Spirit and Wisdom of God himself, if his Apostles, inspired by Him, should be found Liars in their *Doctrine*, contradicting themselves in the same Book, and as it were, in the same Breath? And such we shall by and by find the Authors or Author of this Book to be. On the other Hand, if this *Arabick Doctrine* should be a genuine Writing of the Holy Apostles, would it not be a Reflexion upon the good Providence of God, to suffer that *sacred Book of the New Testament* (yea more sacred than the Rest, because written by all together) to be so long lost to the Christian Church? But here Mr. *Whiston* will doubtless repeat, what He has written about the *Constitutions* and St. *Ignatius's* Epistles in His Essay upon these, pag. 38. *God's Time was not come for the Discovery of His primitive Truths, and the Preparation for the Advancement of His Son's Kingdom: 'till which Time strong Delusions have prevail'd, and a Veil has been spread over the Face of all Christian Nations; so that they could not see the most obvious and plain Truths in these Matters.* Therefore let us then consider, how Mr. *Whiston* came to see the plain Truth in this Matter, and from whence He may have taken such Arguments, as made Him sure, that this *Arabick Didascalia* is a genuine Writing of the Holy Apostles. Did He de-

duce

duce them from the *internal Characters* of this Book; because He had after a diligent Perusal and strict Examination of the whole, found it thoroughly Orthodox and Divine, or every where agreeable to the Truth, and coming up to the Wisdom and Gravity of an inspired Apostolical Mind? No. For, as I have observ'd before, He has never read the *Arabick Doctrine* so much as once quite over from the Beginning to the End, and consequently cannot know, whether some Propositions in it may not be different from the true Doctrine of the Apostles, and others much below the Wisdom and Dignity of an Holy Pen-Man; as certainly there are several of the latter Sort, and some even of the former, if we should appeal to Mr. *Whiston's* Judgment concerning them. Or had He met with *external Testimonies* of such Evidence and Certainty; as put it out of all Doubt, that this *Arabick Didascalia* is a sacred Book of the New Testament? No. For, all the Authors quoted by Him, speak not of this *Arabick Didascalia*, but of that ancient small Book, call'd *the Doctrine of the Apostles*; which we have plainly prov'd to be different from the other.

§. 26. But supposing even these two to be the very same, (as Mr. *Whiston* by a Mistake took them to be) could the Ecclesiastical Writers, alledged by Him, namely *Eusebius*, *Athanasius*, &c. make Him sure of the genuine Original, and Apostolical Authority of that Book, which went under the Title of *the Doctrine of the*

the Apostles ? No; but they rather should have made Him very doubtful, or at least very cautious in this Matter. For we have seen §. 13. how *Athanasius* has reckon'd it among the βιβλία ἡ κατονίζόμενα, *the Uncanonical Books*, or which were not put into the sacred Canon, because it was uncertain, whether the Holy Apostles were the Authors of it; whence it is styled by Him: Διδαχὴ καλεωμένη τῶν Ἀποστόλων, *That which is CALLED the Doctrine of the Apostles*. And altho' a Man should think, Mr. *Whiston* did not value what that *unhappy Fore-runner of Antichrist*, (as *Athanasius* is very modestly call'd by Him, pag. 109. of the Historical Preface) had said of this *Doctrine of the Apostles*; yet to elude the Force or Evidence of his Testimony, He has found out a new and unheard of Signification or Description of *uncanonical Scriptures*, namely, that they are *those sacred Books, which were written, after the 85th (Apostolical) Canon was made, or which for certain Reasons were not therein inserted*, as He expresses His Thought pag. 27. of His Reply to Dr. *Allix's* Remarks. But this is so extravagant, that I will not say a Word to it, till I hear, that any one thinks so with, or after Mr. *Whiston*; which I hope, will never be. And therefore I pass on to His more beloved Author, who yet favours Him in this Point as little; I mean *Eusebius*, in whose third Book of the Ecclesiastical History, ch. 25. we read likewise of the τῶν Ἀποστόλων αἱ λεγόμεναι Διδαχαί, *those which were said to be the Doctrines of the Apostles*, but were not

prov'd to be so. Whence they are expressly distinguish'd there from the undoubted Apostolical Writings, and rank'd among the ἐκ ἐν-
 διαθήκης, ἀλλὰ καὶ ἀντιλεγομένης, *such as were not put in the Body of the (New) Testament, but were contradicted also.* Yea Eusebius seems to make even two Classes of these, and puts the *Doctrines of the Apostles* among the lesser Sort of them, which He calls νόθα, *spurious*; because they were not like the *genuin Works* of the Holy Apostles, but of a different Make; as the *Acts of Paul*, the *Revelation of Peter*, the *Epistle of Barnabas*, the *Shepherd of Hermas*. The same Epithets, yea and worse, are used by another Author cited by Mr. Whiston, namely of the *Synopsis Scripturæ*, among the Works of Athanasius, Tom. 2. pag. 202. where the said *Doctrine of the Apostles* stands among the ἀντιλεγομένα, καὶ ἀγενεαμμένα, νόθα, ἀπίστα, ἀπίρυτα, *those Books which were contradicted, not well written, spurious, rejected, Apocryphal.* And among the Number of the latter, namely of the *Apocryphal*, we find the same reckon'd in the *Stichometrie of Nicephorus*, and in the other Catalogue of Scriptures, mention'd §. 14. Since then in all those Authors the Book call'd the *Doctrine of the Apostles*, is put out of the Series or Number of the confessedly *genuin Writings* of the Holy Apostles, and placed among the *Uncanonical, Apocryphal, spurious, or at least doubtful Books*, and such as were contradicted; how can Mr. Whiston assure Himself or others from these Testimonies, that the said Book is

truly Apostolical and a sacred Book of the New Testament? yea I must ask farther, what new Light could He have, by the Help of which He clearly saw through all the Difficulties, which restrain'd all these ancient Fathers, and the Catholick Church it self, from putting this often mention'd *Doctrine of the Apostles* into the sacred Canon, and from acknowledging it to be their genuin Work? But truly neither Mr. *Whiston*, nor any of us can know, much less resolve the said Difficulties, until we have found, and well read that ancient Book, which has been demonstrated to have been a different one from the *Arabick Didascalia*; altho' in this Paragraph I have made a Supposition of their being the same, to shew the Weakness of Mr. *Whiston's* Proofs, and that the Authorities produced, are rather against, than for Him, even according to this His false Hypothesis; so that He hath no Reason at all to believe the said *Didascalia* to be a genuin Writing of the Apostles, and a sacred Book of the New Testament?

§. 27. What? is there then no Argument, no Authority, by which Mr. *Whiston* perswaded Himself of the Truth of His Discovery? Truly He has told us of no other, nor can I think of any other; but I believe that He was imposed upon by the Title of the Book and the pompous Preface, in which the Author of it writes as in the Name of the twelve Apostles, met together with St. *Paul* and St. *James*; upon whose Faith Mr. *Whiston* doth so entirely de-

pend, as not to doubt in the least, but that the said Apostles themselves wrote or dictated this Preface to St. Clement their Secretary in that Assembly, and thereby gave a firm Testimony to the Truth of this *Arabick Didascalia* and the *Constitutions*, to the putting an End to this Dispute about them for ever, as he glories in the Historical Preface, pag. 116. Whence he calls it likewise *the Apostles own Testimony*, in the second Postscript to the second Reply to Dr. Allix, newly come out, pag. 33. But I wonder, why Mr. Whiston, when He read the said Preface, did not consider, that *if any one witnesses of Himself, His Witness is not*, or may not be true, *John V. 31.* and why He did not remember the Caution, which He had found in the *Clementine Constitutions* themselves, Book 6. chap. 16. where the Apostles having spoken of Treatises forged under their Names by some ill Men, are introduced giving this Advice: *εἰ γὰρ τοῖς ὀνόμασι χρὴ ὑμᾶς προσέχειν τῶν Ἀποστόλων, ἀλλὰ τῇ φύσει καὶ περὶ πραγμάτων καὶ τῇ γνώμῃ τῇ ἀδιαφύκῳ.* You ought not to heed the Names of the Apostles, (præfix'd before some Books) but to consider the Nature of the Things, (contain'd in them) and whether the Sense be every where right. If Mr. Whiston will trust to the bare Titles and Prefaces of Books, He may publish many more Sacred ones of the New Testament, and give us a quite new Sett of Scriptures. For in the aforesaid two *Arabick Manuscripts*, not to mention others, several Pieces more, ascrib'd to the Apostles, go before, and follow after this

Didascalia;

Didascalia; and in the very Front or Beginning of them stand thirty Canons, of which Mr. *Vansleben* has given the Contents in the History of the Church of *Alexandria*, Part V. chap. 1. which whosoever reads, and can perswade Himself, that all those are truly Apostolical, may be perswaded of any Thing. And yet the same have prefix'd to them the like great Title in the the following Words: هذا كتاب اخبار

الابسطلين المختارين وتصرفهم بعد صعود المسيح الالهنا وسيدنا وما وضعوه من الامور والقوانين. *This is the Book of the Decrees of the elect Apostles and of their Commandments after the Ascension of Christ our God and our Lord, and what they have constituted as Sanctions, and Canons, and Rules.* Why did then Mr. *Whiston* not promise to publish an *English* Version of those 30 Canons together with the *Doctrine of the Apostles*? and why will He not join likewise the Rest of the Apostolical Canons, contain'd in those Manuscripts, as also *St. Peter's* Letter to *St. Clemens*, which follows after the *Didascalia*? Surely He can give no other Reason for the Omission of all these, unless it be, that He thinks or suspects them to be spurious. And why may not the *Arabick Didascalia* and its Preface be so too?

§. 28. Let us therefore begin to examine, whether the Preface of this *Didascalia* be a Counterfeit, or whether it be on the contrary true and *unanswerable*, as Mr. *Whiston* takes the same
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to be. (See above pag. 4.) It begins with these Words: *We the twelve Apostles — are gathered together in Jerusalem, &c.* as cited before §. 17. Upon which Mr. *Whiston* makes in His first Reply to Dr. *Allix's* Remarks, pag. 27. the following Note: *that this general Assembly appears to be held about A.D. 67.* And truly if there had been at *Jerusalem* such an Assembly, as is mention'd in that *Preface*, it must be fix'd about that Time, as for many other Reasons, not to be mention'd here, so for this; because, if it had been before, St. *Luke* in the History or *Acts of the Apostles*, which He endeth with the 63^d Year of our Lord, would doubtless have given us a Narrative, or made at least some Mention of this as well as of the other Council, of which we have a large Account in the 15th Chapter of the said *Acts*. And the rather; because in the one was only determin'd this single Article, that the Gentiles, converted to the Christian Faith, were not bound to keep besides the Law of Nature, comprised in the *Decalogue*, any other Statutes, recorded in the Books of *Moses*, except those *necessary Things*; namely, *to abstain from Meats offer'd to Idols, and from Blood, and from Things strangled, and from Fornication*, as we read, ver. 28, 29; whereas in the other Assembly, and in the *Arabick Didascalia*, said to be given or confirm'd therein, many more Points of no less Moment were settled. It appears therefore, that Mr. *Whiston* is thus far in the right, when He places the Meeting of the Council, mention'd in the *Preface* of
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the said *Didascalia*; in the Year 67. or thereabouts, if really there had been such a one. But how could that be? for, to say nothing of the Rest of the twelve Apostles, St. *James* the Great, Brother of St. *John*, was beheaded in or about the Year 44. by *Herod* at *Jerusalem*, *Acts* chap. 12. v. 2. How could He then meet with the Rest of the Apostles at that Place 23 Years after? unless Mr. *Whiston* will suppose, His Spirit to have appear'd there, and join'd Himself to the other Apostles, who were yet in the Body; which He will hardly venture to say, nor can it be reasonably supposed. The Truth of the Matter is, the Author of this interpolated *Arabick Didascalia*, or rather of its Preface, was less cautious, than the other, who wrote the more ancient *Doctrine of the Apostles*. For this Writer was contented to ascribe His Work only to *some* Apostles, as we have learned above p. 17. from *Origen's* Words: knowing, or supposing at least, that some of the Apostles were dead: and so He saved His Credit in this Point, if He was an Impostor, which yet I cannot positively affirm. But that other notorious Cheat, to give the greater Credit to His Book, would not lose or leave out any of the twelve Apostles, and so lost Himself, and spoil'd His Work.

§. 29. This gross Ignorance or Forgetfulness of St. *James's* Death recorded in the *Acts of the Apostles*, is indeed sufficient, to shew the Spuriousness of this Preface. But the Forger of it was still more unlucky in adding St. *James*
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the Bishop of *Jerusalem*, as distinct from the twelve Apostles, and present with them about the aforesaid Time. For 1st. this *St. James* Bishop of *Jerusalem* and Brother of the Lord, seems to have been one of the twelve Apostles, namely, *St. James the Less*; (as He is commonly call'd to distinguish Him from the other, mention'd before) which *St. Paul* Himself intimates, not only in the first Epistle to the *Corinthians* ch. 15. v. 7. in these Words: *After that He (Christ) was seen of James, then of all the Apostles*; but also *Galat.* chap. 1. where having related, that at His first Coming to *Jerusalem*, He abode with *St. Peter* fifteen days, He adds vers. 19. *But other of the Apostles saw I none, save James the Lord's Brother.* From whence may very well be inferr'd, that this *James* was of the Number of the Apostles. But 2^{dly}. whosoever this *James* Bishop of *Jerusalem* was, it is certain from History and Chronology, that He died a Martyr some Years before this Assembly is said to be held at *Jerusalem*; which could be prov'd by several Testimonies. But I need no other Witness in this Matter, because this Impostor witnesses against Himself, or the *Doctrine* it self contradicts the Preface, chap. 28. where we read these Words: لاجل الشهداء نقول لكم ان يلوثوا جليلين عندكم بكل جلاله. كما صاروا جليلين عندنا ايضا الطوباني يعقوب اسقى يروشليم والقديس استافانوس شرب لنا الشماس Concerning Martyrs

Martyrs, we tell You, that they ought to be had by You in all Honour, as of us have been honour'd also the blessed James Bishop of Jerusalem, and St. Stephen the Deacon and our Fellow. These are made happy of God. And so we find it in the Constitutions Book 5. chap. 8. except that the Word Jerusalem is left out there. Here the Author was so zealous for keeping up St. James's Memory, that He quite forgot Himself; or if the Author of the Preface was later than the *Didascalia* (of which by and by) He had not read, or He had forgot this Passage of St. James Bishop of Jerusalem; otherwise He would not have joyn'd Him to the Apostles met at Jerusalem in the Year 67, when before in the Year 60. He had suffer'd Martyrdom in that Place. Could then St. James be at the same Time dead and alive? or could He being alive, speak of Himself as of a dead Man and a Martyr? or could He being a dead Man, be present with the Rest of the Apostles, and give or confirm this Doctrine? How Mr. *Whiston* here will bring off the Author of the Preface from a Contradiction, and Himself from being too credulous, I cannot tell. He would do best to leave Him, lest by going on to believe, or by defending a Cheat, He should become guilty of the same Sin, and impose upon the World a spurious Book for a genuin Work of the Holy Apostles. However I must not yet leave this Impostor, but pursue Him still, and trace the Footsteps of His Forgery, as I go on reading and considering this Preface.

§. 30. After the great Names of the twelve Apostles and of St. Paul and St. James, who are said to have been met together at Jerusalem, followeth the Mention of the Business, which they did there, in these Words: *We have confirm'd this Catholick Doctrine in that City; and we have denominat'd the Degrees according to their Dignity, after the Pattern of the Heavenly Powers, to be so likewise in the Church. Let every one know, how to stand with Thanksgiving in that Station, in which He is ordain'd of the Lord, the Bishop as the Pastor, the Priests as the Teachers, the Deacons as the Ministers, the Subdeacons, as the Assistants, the Anagnosts or Readers, and the Chantors, singing with Understanding, and the Acoluthi, and the Door-keepers, and the Rest of the People, who hear the Word of the Gospel with a good Disposition.* I'll pass over the Word Catholick Doctrine, which we find not in the genuin Apostolical Writings; and observe only, that here are named after the Bishop, Priests and Deacons, the other inferior Orders of Subdeacons, Readers, Chantors, Acoluthi and Doorkeepers; of which, particularly of the Subdeacons and Acoluthi, Lombard, the Father of the Scholastical Divines, has rightly observ'd, *Lib. 4. Sentent. Distinct. 24.* that they were not in the earliest Ages of Christianity, but that the Church in Process of Time thought fit to add them. And Cotelarius upon the second Book of the *Constitutions*, chap. 25. (answering to the sixth Chapter of the *Arabic Didascalia*, quoted above §. 21.) where likewise after the Deacons, are named οἱ ἀναγνώσταις,

οἱ ἀναγνῶντες, καὶ οἱ ᾠδῶντες, καὶ πύλωροι, The Readers, Chantors and Doorkeepers, and after them follow αἱ διακόνισσαι the Diaconesses, has made this judicious Remark: Quo post Apostolos tempore minores Ordines, Diaconatu inferiores, cœperint in Ecclesia institui, adeo obscuritate involvitur, ut nulla possit certa conjectura deprehendi atq; explicari. Aperte quidem S. Ignatius, qui initio secundi sæculi scripsit, agnoscit solummodo tres majores gradus, Episcopatum, Presbyteratum, Diaconatum. Primus vero, quod sciam, Lectores nominat Tertullianus, lib. de Prescriptione Hæreticorum, cap. 41. Hypodiaconi autem, Exorcistæ, & Acoluthi non comparent ante Cyprianicas Epistolas 24. 28. 78. 79. 80. 16. 55. & Epistolam Cornelii Papæ ad Fabium Antiochemum in Eusebio, lib. 6. cap. 43. quæ etiam Ostiarios adjungit. Concerning the Time, how long after the Apostles the lesser Orders, which follow after the Deaconship, have begun to be instituted in the Church, we are so much in the dark, that we cannot by any certain Conjecture find it out, and explain it. St. Ignatius, who has written in the beginning of the second Century, plainly acknowledges only the three superior Degrees, Episcopacy, Presbytery, and the Deaconship. But the first, as far as I know, who has named the Readers, is Tertullian in the Book concerning the Prescription of Hereticks, ch. 41. And as for the Subdeacons, the Exorcists, and the Acoluthi, we see nothing of them before St. Cyprian's Epistles, the 24. 28. 78. 79. 80. 16. 55. and the Letter of Pope Cornelius to Fabius Bishop of Antioch, in Eusebius's Book the 6th, chap. 43d, where likewise the Doorkeepers are added. So have like-

wife *Habertus*, *Morinus*, and other French Divines written more freely about this Matter, as being not so strictly bound to the Decrees of the Council of *Trent*, which has declar'd, *Seff. 23. ch. 2.* the aforesaid inferior Orders to have been *ab initio Ecclesiæ*, from the beginning of the Church. And indeed that Council was in the right, if this Preface were genuin. But we read nothing of them in the confessedly true and Canonical Writings of the Holy Apostles, even where they would certainly have been named in particular, or at least mention'd in general; as in the first Epistle to *Timothy*, whom *St. Paul* had left at *Ephesus*, as an *Apostle* or *Angel*, that is a *Bishop*, of that Church, namely for some time, and gives him plain Directions about the Qualifications of such, as were to be ordain'd *Bishops*, (signifying there the second Order of *Presbyters*) and *Deacons*, and writes likewise about the *Deaconesses*; but makes no mention at all of the other Orders, put between *Deacons* and *Deaconesses* in the *Clementine Constitutions*. Nor do we find them in any other genuine Monuments of the first and second Century after Christ, particularly not in the true Epistles of *St. Ignatius*, in which yet *Bishops*, *Presbyters* and *Deacons* are very often named. I say the true Epistles of *St. Ignatius*; for in the spurious, or at least grossly interpolated Letter to the *Antiochians* near the End, the Author greets after the *Presbytery*, and the *Deacons*, likewise the ὑποδιακόνες, ἀναγνώστας, ψαλλτας, πυλωρς, τὰς ὑπηκόους, &c. the *Subdeacons*, *Readers*, *Chantors*, *Doorkeepers*, and the *Labourers*; but

but he betrays his Forgery as by the rest, so more especially by the Addition of the latter, namely the *ὑποκρίτες*, or *ὑποκρίται*, as they are called by *Epiphanius* in his *Expositio Fidei*, §. 21. pag. 1104. and said to be *οἱ τὰ σώματα ὡσεύλλοντες ἡ ὑποκρίτων*, which cover'd the Bodies of the deceas'd, (or placed them decently and well in the Grave.) For this Name of *ὑποκρίτες* or *ὑποκρίται* was not usual in the first three Centuries, but begun in the fourth, as we may learn from the Law made, when *Constantius* the Emperor was Consul the 10th, and *Julian* the 4th time, (that is in the Year of Christ 360.) which hath these express Words: *quos Copiatas RECENS USUS instituit nuncupari*; which *Copiatæ* (or *Labourers*) have BY A LATE CUSTOM begun so to be named, as we read in *Codice Theodos. l. 16. Tit. 2. de Episcopis Ecclesiis & Clericis, Leg. 15.* But of this Forgery of the false *Ignatius* I shall say perhaps more another time.

§. 31. I go now on with my present Business, having not yet done with this Preface; which after the Words recited in the foregoing Paragraph, runs on thus: *Now we have made an End of settling Canons, and we have deposited them in the Church. These then, and this other Book of Doctrine, which we have written, we have sent both by the Hand of Clemens our Fellow, that the same may be preach'd throughout all the World, that all You, which are Nazarens, that is Christians, may hear these Commands.* Here I must first make a Remark upon *St. Clement's* being sent by the Apostles with this Doctrine to the Churches
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over all the World, particularly those *nineteen*, wherein the Apostles placed Bishops during their Life-time, and to whom they committed the Constitutions, and are every one mention'd by Name at the End of the 7th Book of these Constitutions, as Mr. Whiston will have it; pag. 27. of his first Reply to Dr. Allix. Which doth not well agree either with the Character, or with the History of St. Clemens. For he was in the Year 67 already made Bishop of Rome, as appears from the Place of the Constitutions, just now mention'd, and might moreover be prov'd from Tertullian, and other Authors. Is it then likely that he should be taken from his See and Pastoral Care of so great and noble a Church, and sent into so many Countries far and near? When a lesser Person than he could do that Business, namely one or two out of the number of Deacons or Presbyters. And so we read that the Apostles sent the Decree made in the first Council at Jerusalem, by the Hands of Judas and Silas, which were indeed chief Men among the Brethren, as they are call'd, Act. xv. 22. but not Bishops, and perhaps not Priests. Besides, St. Clemens was certainly at Rome in the Year 68 or 69. as appears from his genuine Epistle to the Corinthians, and what I have said of this in the *Spicileg. Patrum*, Sec. 1. p. 254, seqq. And therefore there is hardly Time enough left for him, to travel through so many Countries with this Doctrine of the Apostles.

§. 32. But be that as it will, what I chiefly observe and infer from these Words, is this :
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that the Writer of the Preface of the *Arabick Didascalia*, is not the same with the Author of the eight Books of the *Clementine Constitutions*, and that the former seems not so much as to have seen these ; I mean all the *eight* together ; and consequently that, if the Composure of them be genuine, and a Work off the Holy Apostles, made before the said *Didascalia*, as Mr. *Whiston* affirms, * this Preface must be spurious. For if all the eight Books of the *Constitutions* had been known to the Author of this *Preface*, and of the *Arabick Didascalia* it self ; what could have mov'd him to cut of the two last Books, which are altogether as useful as the former six ? I desire Mr. *Whiston* to give me but one probable Reason for such a maiming of the most sacred Book of the New Testament. And if he should say, that the Author did not quite cut off, or wholly lay aside these two Books of the *Constitutions*, but made out of them a separate Body of *Canons*, which was prefix'd, or did go before the *Didascalia*, as it is intimated in this *Preface* ; I answer first, that Mr. *Whiston* will find it equally hard, to give an Account, why the Author or Authors, which are supposed by him to be St. *Clement* or the Holy Apostles, should have disjoin'd, and moreover transpos'd the eight Books of the *Constitutions*, making the last Part of these a distinct Book, and that antecedent to the *Didascalia* or the former Part of the *Constitutions*. But secondly,

* Pag. 27. of his first Reply to Dr. *Allix's* Remarks.

that Mr. *Whiston* may not put himself to the Trouble of finding out a Reason for the said Division or Transposition of the eight Books of the *Constitutions*, and spend his Time and Thoughts in vain, I tell him plainly, that the *Canons* mention'd in the *Preface* of the *Didascalia*, are not the seventh and eighth Books of the *Constitutions*, but first the *thirty Canons*, named before, (pag. 59.) then the above (§. 17.) mention'd *Ἀπαρχαὶ αἱ Ἀπὸ Κλήμους καὶ Κανόνες ἐκκλησιαστικοὶ τῶν ἁγίων ἀποστόλων*, the *Constitutions* (which are publish'd or sent) by *Clemens* and the *Ecclesiastical Canons of the Holy Apostles*; and lastly the *Διδασκαλία Ἀποστόλων διὰ Ἱππολύτου*, the *Doctrine of the Apostles by Hippolytus*; which has subjoin'd to it some Canons of the Apostles, especially of *St. Paul*. Of the former of these last two Pieces (not to say any thing more of the first *thirty Canons*) I got, two Years ago, a *Greek Copy* by the Favour of the Reverend and Learned Mr. *Anderson*, who transcrib'd the same according to my Request from a Manuscript in the *Imperial Library at Vienna*; and of the latter I have had these nine Years a Transcript from the 26th *Baroccian Codex* in the *Bodlejan Library*; both which I have communicated long ago to Mr. *Whiston*, that by the Help of them he might plainly see the Error and Vanity of his Opinion about the eight Books of the *Clementine Constitutions*, especially the two last of them. And since I do not find, that He has made a right Use of them, I shall do it, God willing, in due Time, and in my other

Treatise

Treatise concerning the often-mention'd *Constitutions* shew, that those two Tracts are the Foundation or first Plan of the greatest Part of the seventh and eighth Books of these, and how the Compiler has made bold in adding, leaving out, and altering what, and as he pleas'd; of which I have given an Instance already above, §. 12. But at present I say no more of that; only I prove, that the *Canons* mention'd in the Preface of the *Arabick Didascalia* as antecedent to this, are the two said Collections of *Canons*, not the seventh and eighth Books of the *Constitutions*; because in both the *Arabick Manuscripts* at *Oxford* the former go before the *Didascalia*, and the latter are not to be found there at all.

§. 33. And from thence I argue again, that the Author of this Collection and Order of the *Apostolical Writings* had not seen the two last Books of the *Constitutions*. For if he had, why should He (supposing him to be St. *Clement* Himself,) have laid aside this more perfect Copy of them, and cheated the poor *Christians* over all the World with such a curtail'd and corrupted one; or rather with a short Extract out of them; as Mr. *Whiston* in his Historical Preface, pag. 60 and 61 says, that the *Christians of Ethiopia* have been cheated with the said Abridgment by *Athanasius* or some Body under him; of which ridiculous Charge I shall speak another Time. It is therefore plain, that either the Writer of the two last Books of the *Clementine Constitutions*, or the Author of

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the *Arabick* Preface, which approves of the said *Canons* and *Doctrine* of the Apostles, as written by *St. Clemens* and *Hippolytus*, must be a *Pseudo-Clemens*; that is, a Cheat, who falsely assum'd the Person of *St. Clement* or of the twelve Holy Apostles themselves, and prefix'd their Names to his own Writings. Now Mr. *Whiston* may choose, which of the two he will leave: I for my part am satisfied that both were Impostors: although writing directly at present against the Author of the Preface of the *Didascalia* only, I am contented to have shewn him to be such a one. And I must needs add, that I think him to be the later of the two, and the said Preface to have been written some Years, yea perhaps some Centuries after the composing of the *Constitutions*. For these have been fram'd in the fourth or fifth Century by an *Arian* Writer; who made out of that small Book, call'd the *Doctrine of the Apostles*, and perhaps out of some other Pieces, ascrib'd to them, a much larger *Didascalia of the Apostles*, divided into six Books; and afterwards added in another Edition the seventh and eighth, in which he likewise enlarged upon the two before-mention'd Pieces of *Clemens* and *Hippolytus*, and so compleated the Work. But our *Arabick* Prefacer was so unfortunate, as never to meet with the last and more perfect Edition of the *Constitutions*, but only with the first, containing the six former Books, without the two latter; however having found the much shorter *Constitutions* or *Canons* of the Apostles ascrib'd to
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St. Clemens, and their *Didascalia* publish'd by Hippolytus, he thought fit to take them also into his Collection of the *Apostolical* Writings, and to place them even before the other *Didascalia*, or the 6 Books of the *Constitutions*. And from this Account the Reader may also easily perceive the Reason, (which I above, Page 13. promised to give) why the Preface of the *Arabick Didascalia* is not prefix'd to the eight Books of the *Clementine Constitutions*, in any Copy, we know of; namely, because it was not only made some Time after them, but it doth also not agree with the Composure or Order of them. But enough of this Preface; which, if I am not greatly mistaken, I have plainly shew'd to be *answerable*, and have actually said so much against so many Parts of it, as by the unprejudiced Reader will be thought sufficient *to the putting an End to this Dispute for ever*; to use in this Matter Mr. Whiston's Phrase, pag. 116. of the Historical Preface.

§. 34. As for the *Arabick Didascalia* itself, I never design'd to shew in this Essay the Marks of Spurioufness and Interpolation, which appear in the Body of it; namely in the first 34 Chapters: (except where from the express Quotations of the Book, call'd the *Doctrine of the Apostles*, could be demonstrated the Difference of the *Arabick* Copy, not only from the said Book, but also from the *Apostolical* Stile and Spirit, as has been done §. 20. to 25.) for thereby I should have anticipated what I in-

tend to say in the Treatise concerning the *Clementine Constitutions* themselves, of which I have prov'd the other to be but a Translation. However I think fit to take Notice in a few Words, that the *Arabick* Interpreter hath sometimes even deprav'd the Text of the *Constitutions*, and made the Marks of Spuriousness more visible. For instance, in the *Constitutions*, Book 4. ch. 7. the Apostles are introduced forbidding the *Widows to go up and down to the Houses of others*, for this Reason, because they are *Altars of God*, and *Altars* standing firm in one Place, do not move up and down. This Argument taken from a Metaphorical Title of *Widows*, and their being called *Altars of God*, is odd enough, and seems by no means becoming the Wisdom and Gravity of the holy Apostles. But the *Arabian* made it still worse, and remembering perhaps to have seen *Altaria portatilia*, or *Holy Tables so framed, as might be carried up and down*, to serve for the Celebration of the Holy Eucharist, he thought the said Argument against *Widows rambling about*, would be liable to an Exception, and therefore to mend the Matter, and to make here surer Work, he represented them as *Temples of God*; because these cannot at all be mov'd from Place to Place.

His Words are these: *الارملة فل تعرف نفسها انها: هيكل الله. ولتجلس في بيتها ولا تمضي الي بيوت اطومنين باسباب ليدفع لها شي. لانه لا يجب ان يمشي هيكل الله من موضع الي موضع.*

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Let the Widow know her self to be a Temple of God; and therefore let her sit still in her dwelling, and not go to the Houses of the Faithful, to the End, that something might be given Her. For it behoves not the Temple of God, to be moved from Place to Place. I earnestly desire Mr. Whiston, seriously to consider with himself, what an Affront and Disgrace he puts upon the whole College of the twelve Apostles and St. Paul, yea upon the Spirit of God himself, by whom they were inspired, when he ascribes to them such a strange, mean, and pitiful Sort of Reasoning.

§. 35. But altho' I never intended to meddle here with the *Arabick Didascalia*, as far as it agreeth with, and is only an Interpretation of the *Clementine Constitutions*, yet I design'd to have run through the five last additional Chapters, which I do not find in the eight Books of those, and to have shew'd, how much they are below the Dignity of an Apostolical Spirit; as also how they are contrary to Mr. Whiston's Tenets about the Holy Trinity. And yet even here I am stopp'd and hinder'd by a Fit of Illness, which besel me a Fortnight ago, even when I begun to transcribe fairly for the Press the 32^d Paragraph of this Essay, and which came again upon me with worse Symptoms, when after a few Days Rest I return'd to my Work; so that I have not without Difficulty written or dictated the Remainder, and am now induced by the direct and absolute Advice of the Physician, yea forc'd by the continuing Weakness, arising from the Want of necessary

necessary Nights Rest, to break off here. Which I do the easier, because I believe Mr. *Whiston* will, not quite to frustrate the Expectation of the World, yet print the *English* Version of the last Chapters of this *Arabick Dida- scalia*; and then I doubt not, every judicious and unprejudiced Reader will plainly perceive the same to be spurious and unworthy of the 12 Holy Apostles, gather'd together with St. *Paul* and St. *James* Bishop of *Jerusalem*, to which the counterfeited Preface doth ascribe this whole Book. However, having some Doubt, whether Mr. *Whiston* will publish the said last Chapters, upon the Account of some Passages, not favouring at all, or directly contradicting his Sentiments concerning the *three Persons* of the ever blessed *Trinity*; I'll briefly mention here the chiefest of those Passages, to make good my Promise above, pag. 20. and so conclude. And first, chap. 35. in which the Author treats of the *Form of Churches*, how these and the several Parts of them, are to be built and order'd, it is commanded, that every Church shall have *three Gates*, or *three Entrances*, to represent the *H. Trinity*, مثل الثالوث المقدس so that this Word is of an Apostolical Antiquity and Authority, if this Book be so. Further, that all three Persons are to be equally worshipped and glorified, appears from the Form of Prayer, which is prescribed, chap. 36. in the Ordination of a Bishop, and endeth with these Words: يا ابنك الوحيد يسوع المسيح سيدنا. هذا المجد والكرامة ولعذ

ولعن يجب لك وله روح القدس من قبل الدهر
كلها. والآن وكل زمان وإلى الأبد
By thy only Son Jesus Christ our Lord. And this Praise
and Honour and Glory is due to Thee, and to Him,
and to the Holy Ghost, before all the Worlds, and
now and always, even to Eternity. The 39th or
last Chapter, containing the Mystical Doctrine
which is pretended to have been taught by
Jesus Christ Himself, begins with these Words:
الانزلى منذ قط واطوجون والاتي. الذي مات

وكفن وانبعث بجد Who was from Eternity,
which is, and which is to come; which was dead
and buried, and rose again with Glory, &c. By
which Phrase the Eternity of Christ, as he is the
Word of God, is plainly enough express'd, and yet
in more express Terms taught about the middle
of this Mystical Doctrine, where it is said:
هذا هو الاله قبل الدهور. وهو مع الاله الاب الدائم.

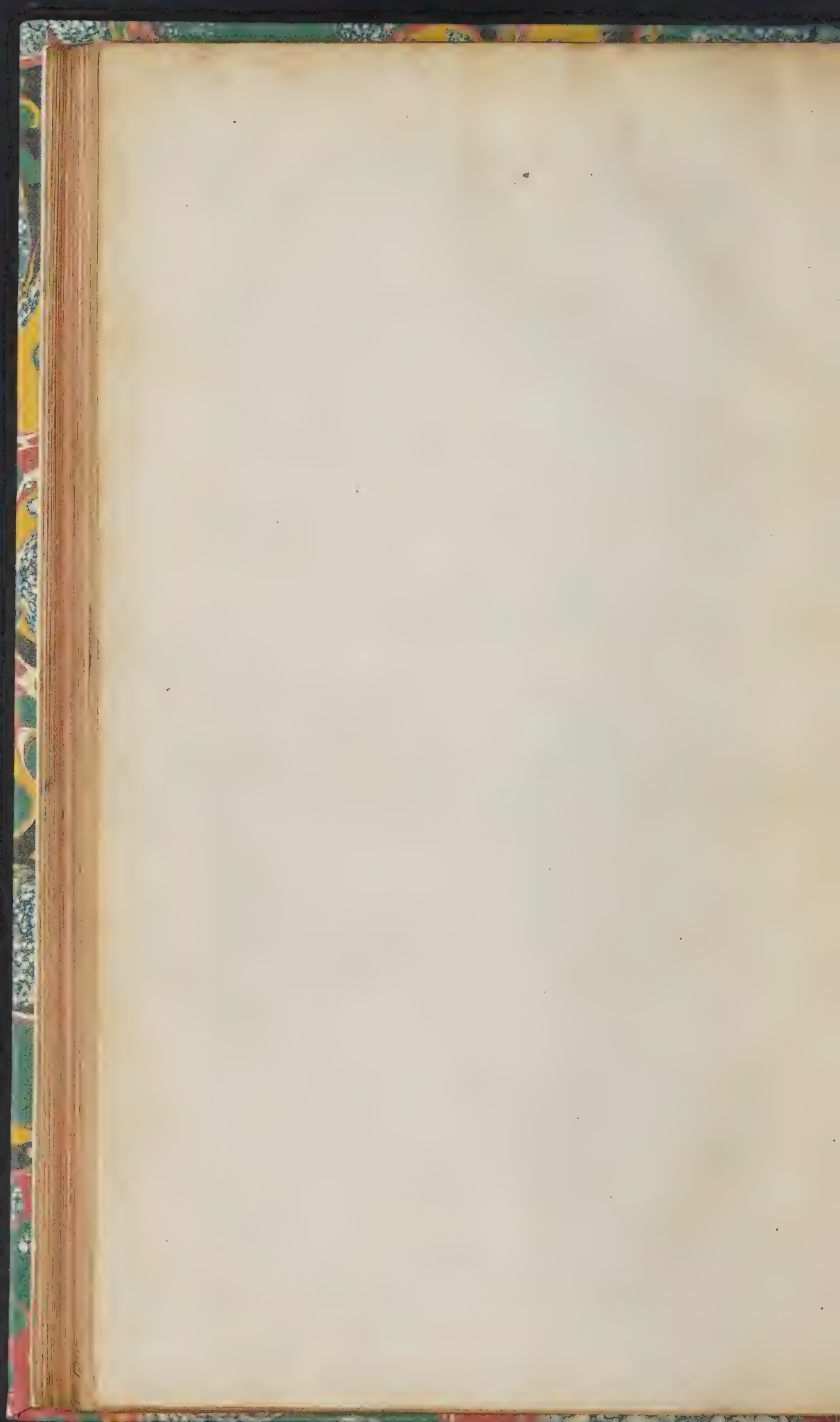
السرمدى He is God before all the Worlds, and
He is with God the Father eternal, everlasting:
as also a little before, the Author calls Christ
like the Nicene Fathers: لموون هو ولم يتلون
Begotten, not made.

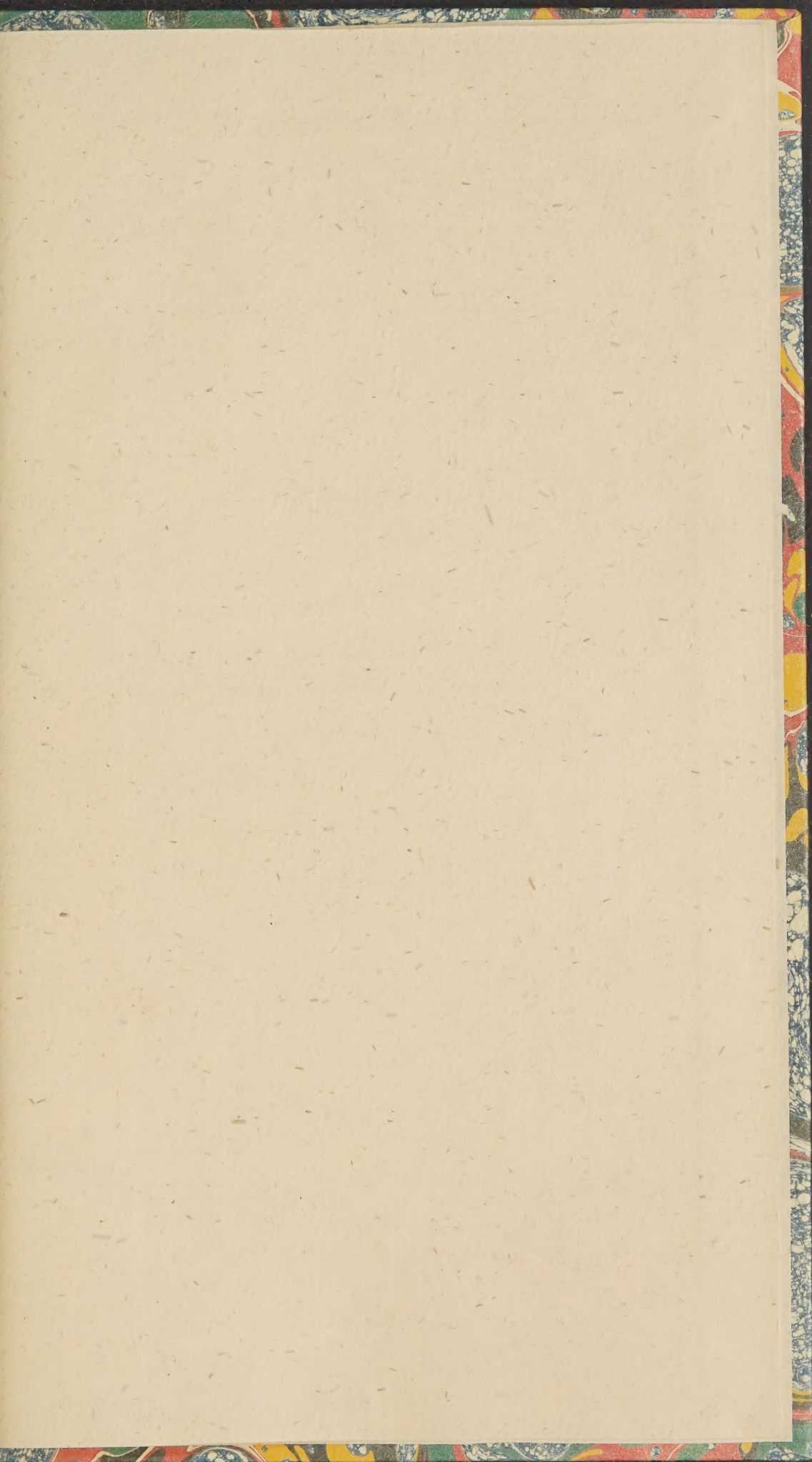
§. 36. Thus Mr. Whiston's new-found Scripture
doth plainly assert the Eternity of the Son of
God with or in the Father; which also could
be confirm'd from the genuine Writings of the
Holy Apostles and Apostolical Fathers. But
this being not my present Business, I conclude
here; being in hopes, that this Essay will at-
tain its End, and have that Effect, which I in-
tended

tended in the Beginning, namely, that the Christian Reader, finding Mr. *Whiston* so palpably mistaken in his Discovery of a *lost Book of the New Testament*, viz. *the Doctrine of the Apostles*, will be the more cautious and circumspect about such Matters, in receiving and believing his Discoveries and Assertions the less he is so in making and publishing them. Yea, I wish with all my Heart, that Mr. *Whiston* himself may from this Instance of his complicated Errors about the *Arabick Doctrine of the Apostles*, which I have shew'd in this Essay, be thoroughly perswaded, that he is a fallible Man, and begin also to restrain his great Fondness of, and Hastiness in making new Discoveries: which is the more dangerous a Disease, if it proceeds not from a pure Intention of saving and profiting our selves and others, but from a Mixture of a secret Ambition or Desire of being thought to be, or to have been a great Man, and a Restorer of what has been lost to Mankind for many Generations. God, who alone searcheth the Ground of Men's Hearts, knows best, whether the last is Mr. *Whiston's* Case; and if it be, may He reveal it to him, to the saving of his immortal Soul. Wherefore I include him at the End of this Book in that excellent Prayer of *David*, *Psalms* 139. ver. 23, 24. (which I almost daily make for my self) *Search us, O God, and know our Hearts; try us, and know our Thoughts: and see if there be any Way of Iniquity in us, and lead us in the Way everlasting.*

F I N I S.







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